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ABSTRACT

This ethnic studies resource guide contains background readings and lesson outlines on various ethnic groups which elementary and secondary teachers can use to prepare classroom lessons. The guide was developed by teachers who attended a workshop sponsored by a federally funded ethnic studies project of the New York City Board of Education. The guide consists of two major sections. The first section contains historical and cultural background readings for teachers on the following ethnic groups: Black Americans, Chinese Americans, Greek Americans, Irish Americans, Italian Americans, Jewish Americans, Polish Americans, and Puerto Rican Americans. Also included for each ethnic group are bibliographies of print and nonprint materials for both students and teachers. The second part of the guide contains lesson ideas and activities that teachers can use to teach about the various ethnic groups. Included among the many suggestions for classroom activities are having students read books, view filmstrips, participate in classroom discussion, learn songs, play ethnic games, make picture books, and take field trips. (Author/RM)

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ETHNIC STUDIES PROJECT: Multi-Ethnic Heritage

Learning Directions

by

Ralph T. Brande and Allen S. Argoff

District 22

SP 012 600

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COMMUNITY SCHOOL DISTRICT 22
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June 22, 1979

Dear Teachers and Supervisors:

Recent commentaries on American culture underscore the fascination and search for ethnic beginnings. While this movement is important and should be acknowledged... it should not be interpreted as a movement to "stay" inward. We should be aware of our roots but we should also be aware of the background and contributions of our colleagues and students.

This publication is designed to help teachers understand the children who sit and work in front of them. It is hoped that by a study of the background material and lesson suggestions our children and staff will better be able to know and appreciate who they are and who their neighbor is...the understanding of both being of importance in a democracy.

Please accept my best wishes and those of the Board in going forward with this worthwhile program.

Cordially,

WALTER K. SADOWSKI
CHAIRMAN

WKS:cr

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June 26, 1979

Dear Colleagues:

History records that back in early New Amsterdam (c. 1623) one could walk the streets and hear a variety of languages being spoken. More recently, there were at least 31 different foreign language newspapers being printed in New York City. In the New York schools today there are children being taught whose home language is any one of fifty foreign tongues.

With all of this in mind, one can appreciate why our Ethnic Study program is so valuable. Our aim is to educate staff so that they in turn will be better able to understand and appreciate the myriad of cultural backgrounds among our students. This understanding and appreciation is obviously more than just a two-way street. The teacher's influence on many children cannot but improve relationships among all children and staff.

Sincerely,

Ralph T. Brande
Community Superintendent

RTB:ew

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INTRODUCTION

Dear Colleagues:

In June, 1978, the District was informed that the Office of Education and Welfare had granted us a Title IX ESEA Project M.E.H.L.D. for which we had applied earlier in the school year.

This project was based on the premise that how the teacher acts out his feelings, beliefs and values will set the pattern for his pupils. Within such a positive atmosphere students will further advance their understandings of the differences and similarities in people. It is believed that learning about different people, their history and their values will help develop a sensitivity toward the various environments and social backgrounds our children bring with them to school.

It is this philosophy that led to a special two week training session prior to the start of the new term where teachers and supervisors studied the various cultures drawn from their own student populations in their schools. The workshops generated this District Manual based upon our experiences.

A "steering" committee, consisting of Dr. Betty Caroli and Dr. Thomas Kessner of Kingsborough College, Sidney Alweis, J.H.S. 278, Julia Fracica, P.S. 236, Stanley Fuss, Principal, P.S. 119, Al Herman, Principal, P.S. 139, Gerard Nolan, I.S. 78, and Hartley Zamore, Principal, P.S. 277 met in July and planned the August workshops. Each of the above assumed the responsibility of leading one of the eight ethnic study groups.

Each workshop session in August began with an outside speaker from each of the groups. A film was then viewed and lively discussions followed. The participating teachers and supervisors then assembled in smaller groups where curriculum was planned. The list of speakers for the M.E.H.L.D. Workshops were as follows:

Blacks	Leon Modeste, Director, Brooklyn Branch, Urban League
Chinese	Ronald Woo, The Chinese School
Greeks	Father Angelo Gavalos, Three Hierarchs
Hispanics	Ernesto Loperina, Aspira
Irish	Dr. Philip Bolger, President, Emerald Society
Italians	Dr. Betty Caroli, Consultant, Kingsborough College
Jews	Dr. Thomas Kessner, Consultant, Kingsborough College
Polish	Walter Kuskowski, President, PATA

In September the group was reassembled to submit lesson plans and to participate in a demonstration lesson given by Ms. Phyllis Solicito, P.S. 95 (District 21), an expert in using folklore to teach ethnic studies. In November a special meeting convened, chaired by the Anti-Defamation League of B'nai B'rith, which was entitled, "Stereotyping and Prejudice: How Can They Be Overcome." Parents, supervisors, teachers and students attended this meeting and were addressed by Mr. Stephen Aiello, President, New York City Board of Education. In February, 1979, the last workshop was held consisting of an exchange of experiences and the outlining of practical suggestions to overcome problems faced by the teachers. Materials were then ordered and distributed to all District schools.

Special thanks are due to our "steering" committee, who undertook the responsibility of planning and conducting the Summer and Fall workshops and carried out this responsibility well. Mr. Fuss, Mr. Herman, and Mr. Zamore were gracious in giving of their time and expertise in planning this Manual. To Florence Strauss, Neighborhood Stabilization Coordinator, P.S. 193, we owe special recognition. Mrs. Strauss developed the series of activities for ethnic weeks which we "borrowed" and reprinted in the second part of this Manual. Finally, may we thank Elizabeth Waterman, who typed this manuscript.

To the teachers and supervisors who use this guide, may I explain its organization. The first part will give teachers necessary background information. It was written by Professors Caroli and Kessner. A bibliography for each of the eight groups is included. The second part consists of a generalized lesson approach to each ethnic group. We discovered, after examining the lesson plans submitted by the participants, that common questions appeared for each group. The outline in this Manual can be used for each group, together with the background information, in preparing a lesson suitable to the maturity level of the class. Finally, the series of guides prepared by Mrs. Strauss is reprinted with some minor changes.

May we wish the best of success to all those who attempt to bring people together through better understanding.

Sincerely,

Allen S. Argoff
Project Director

ASA:ew

SECTION ONE: BACKGROUND MATERIAL FOR TEACHERS

The African Heritage

The roots of the Black experience are West African civilizations that many historians and anthropologists trace back to the dawn of human civilization. African crop cultivation was highly sophisticated and productive. In manufacturing and industry, Black Africans were leaders for centuries. Long before cotton weaving was a British industry, the West African and Sudanese were supplying a large part of the world with cotton cloth. Whether or not African Blacks actually originated iron smelting as a number of scholars claim, they became supreme masters of the practice. Blacksmithing is a trade that has been practiced for centuries in every part of Africa.

Architecture and the arts of carving and sculpture were carried on by Black Africans hundreds of years before Africa was "discovered" by white Europeans.

Ghana, for which the modern nation is named, was by the eighth century a well-developed society with trade routes to North Africa and the Nile Valley. Successor to Ghana and even greater in wealth, power, and size was the empire of Mali which, under the reign of Mansa Musa in the fourteenth century, conquered much of West Africa, including Timbuktu, an important center of learning. Mali employed a unified system of law; sent ambassadors to Egypt, Spain, and Morocco; and invited foreign scientists and architects to enhance the royal court. The rich empire of Songhay, which began almost a thousand years ago, came to rival Mali in the fifteenth century and lasted well into the 1700's.

Underlying the social institutions of Africa was the cohesive influence of the family. The immediate family, the clan, and the tribe

were of primary importance in every aspect of life. Religious practices were based on ancestor worship. The religions of Africa grew out of an environment in which people lived close to nature.

European and African Slavery

The wealth of culture was reflected everywhere in these Black societies. There were many schools and libraries. Gao, Walata, Timbuktu and Nenne were intellectual centers, to which scholars from Asia and Europe came to study. At the University of Sankore, in the sixteenth century, Black and white students studied grammar, geography, law, literature and surgery.

The European seamen who came to Africa were amazed and delighted with what they saw, although this did not prevent them from capturing as many Blacks as they could. The enslavement of conquered enemies was an ancient custom among Europeans and Africans, Black and white alike. Slavery in Africa, however, was much less brutal than the practice of human bondage which developed in North America. Slaves had legal rights and they were allowed to marry. Captive women frequently married out of slavery, and the children of these women never became slaves. For the most part, the children of slave men also grew up to enjoy the full rights and privileges of the society that had captured their parents.

Many captured Blacks served in important posts in the conquest of the Americas. The navigator of the Nina, one of the three ships in Columbus' 1492 expedition, was Pedro Alonzo Nino, described by a number of historical scholars as Black. There were Blacks with Balboa and Cortez. Blacks accompanied the French as they explored Canada and the upper Midwest. The most famous Black explorer was Estavenico, or Little Stephen. Journeying through the Southwest, he discovered the territory that is now

Arizona and New Mexico.

North American Slavery

The first Blacks came to the British colonies in 1619 at Jamestown, Virginia. These captured Africans and the others who were brought to the British colonies during the first half of the seventeenth century were indentured servants. Like the servants who came from Europe, they became free men and women after about seven years of labor.

Soon the Black indentured servants, their numbers rapidly increasing, saw their legal rights steadily diminishing. Within a few decades, their destiny became chattel slavery. They were treated, not as humanity, but as property to be bought and sold as their owners wished. By the 1700's large numbers of Blacks were being imported to the "New World" as slaves. The voyage to America, popularly called the "middle passage", was a veritable nightmare. Hundreds of Blacks were crowded together on the lower decks of ships, chained by two's, with no room to move at all. Many died of smallpox. Others, who managed to break their chains, jumped overboard to avoid bondage.

The majority of Blacks brought to North America were so violently severed from their past that it was extremely difficult for them to retain ancestral links with their homeland. The African family was virtually destroyed under slavery and Blacks from diverse backgrounds were thrown together. Yet, African customs, folklore, art, music, dance, ways of growing food, and elements of language and religion survived the middle passage.

By the time of the Revolutionary War, Blacks numbered about 700,000 out of a total population of 2,500,000 in the American colonies. Most of them were slaves who lived in the South and worked on large plantations.

In spite of slavery, Blacks contributed more than forced labor to the early development of our nation. Two outstanding Blacks during the Revolutionary period were the poet, Phyllis Wheatley, and the scientist, Benjamin Banneker. Blacks were also important in the westward movement. Some of the first cowboys were former blacks who fled to the freedom of the territories. Beckwourth Pass in California is named for James Beckwourth, the Black mountaineer who discovered a passage through the Sierra Nevadas.

Blacks fought in the Revolutionary War. Crispus Attucks was one of the first martyrs of the Revolution. Peter Salem and Salem Poor were Black soldiers who distinguished themselves in battle. Approximately 5,000 Black men earned their freedom by fighting for American independence.

After the Revolution, slavery declined or was abolished in every state from Massachusetts to North Carolina. Moreover, the economic depression in the South seemed to be a sign that the era of slavery would end soon. Not even the anxious planters had envisioned the impact of the industrial revolution and Eli Whitney's cotton gin. By the middle of the nineteenth century, there was a new money crop, and the marketing of human flesh was a booming business. Cotton was king, and beneath its throne was the forced labor of over three million Black people.

Black Resistance to Slavery

Even bondage could not crush the spirit of the slaves who created their own music and literature. Always there were those who refused to adjust to their monstrous fate. The earliest recorded slave resistance occurred in 1663. For the next two hundred years, Blacks continued to resist their formidable oppression. Gabriel Prosser, Denmark Vesey, and Nat Turner led desperate revolts which ended in death for each of them.

Two slaves who escaped to become leading abolitionists were Frederick Douglass and Harriet Tubman. Harriet Tubman was the underground railroad's most famous "conductor." She succeeded in leading her family and hundreds of other slaves out of bondage in spite of the forty thousand dollars offered for her capture dead or alive.

In the middle of the Civil War, President Abraham Lincoln issued the Emancipation Proclamation declaring slavery illegal in the South, and the Thirteenth Amendment to the U. S. Constitution made emancipation the law of the entire nation. About 200,000 Blacks--free men as well as escaped slaves--served with the Union army and navy in segrated units. During most of the war, they were paid only half as much as white soldiers. Yet twenty-two Congressional Medals of Honor were awarded to Black Civil War veterans.

Reconstruction

Most Blacks continued to live in the South after the Civil War. Many worked for small wages on the same plantation where they had once been slaves.

During the Reconstruction period following the war, Union troops were stationed in the South to see that the new federal laws guaranteeing the rights of Black people were obeyed, and a federal agency, the Freedman's Bureau, was set up to help Blacks claim their rights. Some Blacks were elected to political office. Hiram Revels was elected to the United States Senate from Mississippi. Francis L. Cardoza served as treasurer and secretary of state in South Carolina. Howard, Atlanta, and Fiske Universities, Hampton Institute, and scores of other Black educational institutions were founded during this period.

Early Struggle Against Segregation

The withdrawal of federal troops from the South in 1877 brought the era of Reconstruction to an end. Within a short time the factions of white Southerners who gained political power devised a number of ways to make sure that the freed Blacks would remain poor, powerless laborers. They passed discriminatory laws which eventually deprived the vast majority of Southern Blacks of their vote. And they developed an elaborate system of segregation. Although Blacks were allowed to serve and work under whites, they could no longer attend the same schools, ride in the same railroad cars, eat in the same restaurants, or worship in the same churches.

Segregation was not confined to the South. Nearly all Northern states and communities followed the same or similar patterns.

Black leaders responded to segregation by developing a number of different strategies. Booker T. Washington, founder of Tuskegee Institute in Alabama, urged Blacks to become farmers, mechanics, and servants and to acquire the skills that would eventually prepare them for free enterprise. An opposing philosophy was expressed by W.E.B. DuBois, a Harvard educated Ph.D. He urged Blacks to fight for equal treatment. When the National Association for the Advancement of Colored People (NAACP) was organized in 1910, DuBois became one of its officers. The NAACP devoted itself initially to campaigns for the end of lynching and other violence against Blacks and later to the restoration of Black voting rights, justice in the courts, and ending discrimination.

Maurice Garvey advocated a "Back to Africa" movement, self-improvement, and Black pride as the solution to the problems of Black Americans. By 1923 his Universal Negro Improvement Association had reached a great many Blacks.

During the first half of the twentieth century, Afro-American music began to shape the character of American music and influence composers throughout the world. The community of artists, writers, and other intellectuals who gathered in Harlem during the 20's and 30's produced one of our country's richest creative movements.

Last to be hired and first to be fired, Blacks suffered greatly during the Depression of the 30's. By this time, many of them had moved from the rural South to the inner cities of the urban North. To force the hiring of Blacks in Northern cities, "Don't Buy Where You Can't Work" campaigns were organized. One of the most significant protests of this period was the threatened 1941 march of 100,000 Blacks on Washington to demand employment in the growing defense industry. The leader of this protest was A. Philip Randolph--publisher, organizer, and leader of the Brotherhood of Sleeping Car Porters and Maids. To prevent the march, President Franklin Roosevelt issued an executive order which outlawed discrimination in defense-related jobs and set up a federal commission on fair employment practices.

When Blacks joined or were drafted into the United States armed forces, they found much the same patterns of discrimination that their fathers had experienced in World War I. The situation did not change until 1948 when President Harry S. Truman issued an executive order calling for the end of segregation in the armed forces.

The Civil Rights Movement

After World War II, the whole pace of desegregation quickened, and the modern civil rights movement confronted discrimination with tremendous energy and courage. Blacks and others who fought injustice were abused, jailed, and even killed. Yet the struggle for equal opportunity survived,

and in some cases prevailed.

The Supreme Court's 1954 landmark decision eventually brought about significant school desegregation. The sit-ins and the 1964 Civil Rights Act ended segregation in public accommodations. The 1968 Civil Rights Act outlawed discrimination in housing. The 1965 Voting Rights Act made it possible for Blacks in the Southern states to exercise their right to vote.

A good deal of credit for progress in the civil rights movement must be given to its dynamic leaders, such as the late Dr. Martin Luther King,Jr. Two other outstanding leaders have been Roy Wilkins of the NAACP and the late Whitney Young of the Urban League, who launched important programs in social welfare, on-the-job training, and education. The philosophy of the late Malcolm X gave many young Blacks a new sense of dignity and worth.

Today, Blacks participate more fully in the rights and comforts of American life. Yet the hostile and violent reactions to busing that have erupted over the past few years are painful reminders that prejudice can take a long time to overcome.

Black New York

Black New York, particularly the section known as Harlem, is recognized as the capital of the Black world. It is a product of the African diaspora which occurred when Black people were removed from the continent of Africa through the massive slave trade. Slavery existed in New York under the British, but after the Revolution the drive for Black freedom yielded a bill in 1799 which began the gradual emancipation of slaves.

During the fight for abolition of slavery nationwide, Blacks in New York City were very active in the development of the underground railroad, which was an informal cooperative effort to assist runaway slaves in their

escape to the North. The legendary Harriet Tubman was the most famous of the "conductors" of the underground railroad. One of the main terminal points of the underground was in Greenwich Village. Blacks in New York State organized a Committee of Vigilance whose main purpose was to assist Blacks when they came to New York via the underground railroad. The director of the Vigilance Committee in New York City was David Ruggles who worked for Frederick Douglass, the great abolitionist. Another well-known Black, Samuel Cornish, started the first Black newspaper in America, Freedom's Journal, in 1827 on Varick Street in lower Manhattan.

Although New York City has always had a large number of residents from various ethnic backgrounds, they have not always mixed well together--the Melting Pot theory to the contrary. No greater example of this can be found than the draft riots which occurred in New York City during the Civil War. White men rioted against the compulsory draft law and in the course of the rioting randomly assaulted Blacks because they felt that the slavery issue was the reason for their being drafted. Over 4,000 persons were killed approximately 1,000 wounded, many of them Black. Blacks were dragged from their homes and hung from lamp posts. The Colored Orphanage, which was located on the site of what is now the New York Public Library on 42nd Street, was burned to the ground. As a result of the riot, Blacks began to move uptown from Greenwich Village to an area called Black Bohemia." This was an area in the West 50's wedged between the Tenderloin in the West 40's and San Juan Hill in the West 60's, both of which later became Black communities.

The hostility towards Blacks that surfaced during the draft riots hardly abated in the years following the Civil War. There were numerous attempts to disenfranchise Blacks in New York, and the area in which Blacks

could live in the city was severely circumscribed by race prejudice.

Another example of such hostility was the attack of whites on Black chauffeurs in the 1880's. The protest was against Granvile T. Woods, a Black inventor, who perfected the third rail that made it possible to replace steam with electricity on the elevated railroad. The white men who had lost their jobs as steam engineers attacked Blacks throughout the city becausethey attributed their job loss to the Black man who had invented the third rail.

By 1900, there were 60,666 Blacks in New York City, half of whom lived in Manhattan. There had long been significant Black communities in other boroughs as well. The best known of these is the Weeksville community in the Bedford-Stuyvesant section of Brooklyn, which is bounded by what is now known as St. Johns Place, Albany Avenue, Fulton Street and Buffalo Avenue.

This community was re-discovered by students from New York City Community and Medgar Evers College working in conjunction with students from the public schools in the area. These students conducted "digs", digging around the foundations of these houses and in the general neighborhood and eventually discovered a large number of pictures and artifacts. Today, more Blacks live in Brooklyn than in Manhattan. Approximately 1 million Black people live in the borough of Brooklyn, mainly in the Bedford-Stuyvesant section.

Blacks have lived in Queens since 1664. The first United States census in 1790 listed 65 free Blacks and 221 slaves. By the 1830 census, 299 free Blacks were listed in Jamaica. Like their brothers in Manhattan and Brooklyn, Blacks in Queens early organized to advance the rights of Black people. In 1858, Wilson Rantus founded the Colored People's Lodge,

which was one of the first civil rights organizations in Queens. Rantus worked with Thomas Hamilton through the Allen AME Church to get free schools for Blacks in Jamaica; the first free school was established in 1837. The Allen AME Church is still a leader in Black civic affairs and is now located at Merrick Boulevard and Sayres Avenue. Apart from Queens there was also a Black community on Staten Island, where immediately after the American Revolution. Blacks occupied an area known as "Sandyground." This was a well-known fishing ground and oystering area, and most of the fishermen who worked there were Black.

Of all the Black communities in New York City, however, and indeed of the whole country, the one which came most to symbolize the Black urban experience was the Manhattan community of Harlem. Blacks began arriving in Harlem about 1900, when the enterprising young realtor Phillip A. Payton, Jr. organized the Afro-American Realty Company. Payton was started on his career in Harlem by a disagreement between two landlords on West 134th Street. One threatened to get even with the other by filling his house with "colored" tenants, and the avenging landlord hired Payton as the broker to rent to Blacks. Payton was very successful in filling the buildings, and, as a result of his success, he was hired by a number of landlords to introduce Black tenants into other previously all-white buildings. By 1912, Payton reported that he had opened up over 250 first-class dwellings for Blacks. He did this by renting an entire apartment hous on a previously all-white block to Blacks, and then by securing other houses on the same block which he also rented to Blacks. This was called "block busting," a process that still takes place today in some parts of New York City.

During the early 1900's, some of the most distinguished Blacks in

the South moved to Harlem. These included such persons as P.B.S. Pinchback, who was a Reconstruction governor in Louisiana before coming to New York to work in the U. S. Customs House. Another prominent Black was Florida-born T. Thomas Fortune, editor of a well-known Black newspaper of the time, New York Age. There were few professional Blacks in New York City in the early twentieth century who were not born in the South. The reason for this was that most of the educated Blacks in the nation attended Black colleges which were started in the South during the Reconstruction period. These colleges provided a strong liberal arts education for Blacks who were so inclined, while many of the colleges in the North were closed to Black people.

Because of race prejudice Black professionals and businessmen of that generation who lived in Harlem found it necessary to work as caterers or in various service occupations to supplement their incomes. Payton, a college graduate, worked as a porter and a barber. The father of the late Representative Adam Clayton Powell Jr., the Reverend Adam Clayton Powell Sr., was employed as a waiter in Atlantic City even after he had become a minister. Other Blacks found it difficult to get jobs in their chosen profession. It was not until 1815, for example, that a Black teacher was permanently appointed to a predominately white school in New York City.

But despite these acts of prejudice, racial equality advanced more swiftly in New YorkkCity than it did in other parts of the country, largely due to the passage of the New York State Civil Rights Act in 1873. This act prohibited discrimination in accommodations, transportation, and education. There were many Blacks in New York City who led this fight for racial equality. Among them were Mrs. Victoria Earle Matthews, who

founded the White Rose Industrial Association in 1897, and Dr. William Lewis Buckley, who founded the Committee for Improving the Industrial Condition of the Negro in New York in 1906. There were also some whites who joined in the attempt to improve the condition of the Blacks. The leader of this group was a wealthy white woman, Mary White Ovington, who gained fame because of a book entitled Half A Man, which described the living conditions of Blacks in New York at that time.

The experiences of Blacks in Harlem paralleled those of other ethnic groups in New York City in that they had to struggle to overcome low wages, poor housing, and new patterns of living that were peculiar to urban life. While Blacks in New York encountered most of the same problems that white immigrant groups faced, their struggle to become a part of the "great American mosaic" was even more difficult because their race made them more easily identifiable and subject to harsh treatment. In addition, they were viewed as a threat to white workers and were discriminated against because they were Black. Thus, the adjustment of Black citizens to life in New York City has been more difficult than for white ethnic groups.

Despite its rather promising beginning, Harlem soon developed a reputation for being a community disrupted by crime, poverty, and other aspects of the "low life." In his book Harlem: The Making of A Ghetto, the historian Gilbert Osofsky stated:

> The most important factor that lead to the rapid deterioration of Harlem housing was the high cost of living in the community, Rents, traditionally high in Harlem, reached an astounding proportion in the 1920's--they skyrocketed in response to the unprecedented demand created by heavy Negro migration and settlement within a restricted geographical area.

It was racism that restricted the pool of housing available to Blacks, and when congestion in Black communities increased the quality of life

decreased.

Congestion increased because of a tremendous surge in the migration of Blacks to New York just before and after WWI. By 1930, the Black population in New York City had reached 327,000, with 165,000 living in Harlem. Only 25 percent of them were born in New York City. Many Blacks had fled from the repression and the horror of the South to seek a better life in the North. Other Blacks of West Indian ancestry also migrated to Harlem during this period. The migration of Blacks of West Indian ancestry has sometimes caused differences within the Black community concerning political and social matters, a fact which shows that Black people have different cultural patterns just as cultural patterns vary among ethnic groups. Although life in New York was not the promised land it had appeared to be, it was still better than the repression and racism which Blacks faced in the South and in the West Indies at that time.

The increase in Black population in Harlem contributed to the development of political leaders like Ferdinand Q. Morton, a Democrat who was the first important Black political leader of New York City. He was later followed by the legendary Adam Clayton Powell Jr., one of the more prominent Black Congressmen, and J. Raymond Jones, who was known as "the fox" because of his skill in maneuvering within the Tammany Hall. More recently Percy Sutton, borough president of Manhattan, has emerged as a political figure in New York City.

Despite its many social and economic problems, Harlem gave us one of the great periods in Black cultural history, the Harlem Renaissance. The Harlem Renaissance was the period of James Weldon Johnson, Countee Cullen, Claude McKay, Langston Hughes, Zora Neal Hurston, Paul Robeson, and count-

iess other Blacks whose works are etched in history. The Harlem Renaissance gave rise to the concept of the "new Negro" articulated by Alain Locke. Locke advocated a feeling about Black culture which was the precursor of the move for Black identity in the 60's and 70's.

There is scarcely an area of culture in New York City that has not been influenced by Black writers, authors, musicians, poets, and dancers. Broadway has been saved more than once by Black music, going back to the early 1900's when J. Rosamond and James Weldon Johnson wrote musicals for the Black stage. Recently, musicals like "The Wiz," "Purlie," and "Don't Bother Me I Can't Cope" have helped to take the Broadway theater out of the red again. Langston Hughes was the folk-poet of Blacks in New York City and the rest of America for that matter. His famous character, Jesse P. Semple, told of the agonies, joys and aspirations of Blacks in the Black press throughout the country for many years. The following words from his poem, "Harlem," provided the title for Lorraine Hansberry's award-winning play, "A Raisin In The Sun."

> What happens to a dream deferred?
> Does it dry up
> like a raisin in the sun?
> Or fester like a sore-
> And then run?
> Does it stink like rotten meat?
> Or crust and sugar over-
> like a syrupy sweet?
> Maybe it just sags
> like a heavy load
> or does it explode?

The music of Duke Ellington, which was fashioned largely in New York City, has carried Black heritage throughout the world. His theme, "Take The A Train," is about that famous subway ride from 59th Street to 125th Street. The art of Romare Bearden, Jacob Lawrence, and Hale Woodruff has portrayed the concerns of Blacks and the beauty and the excitement of

African culture for the world to see and appreciate. The contributions of Black New York to the worlds of culture, communication and sport are significant. The Amsterdam News still continues to be an outstanding organ of communication for Blacks. Magazines such as Black Enterprise, Encore, and Essence are respected Black publications, all of which are published in New York City.

As of 1976, there were approximately 2.5 million Blacks in New York City, an increase of 800 percent since 1930. Black men and women are now employed in various municipal agencies and service industries in considerable numbers, something that was not true when Adam Clayton Powell Jr. demanded in the 1940's that the subways, the telephone company, and the bus companies hire more Blacks. Unfortunately, Blacks occupy a significant proportion of the welfare and the crime rolls of the city. It should be recognized, however, that there is a direct relationship between the unemployment rate among Blacks, particularly Black youth, which have an unemployment rate two to three times higher than that of white youth, and the crime rate. The fight against crime must be spearheaded by the fight against unemployment and racial discrimination in employment.

The struggle against racism was accelerated during the 1960's with spokesmen like Malcolm X and Dr. Martin Luther King Jr. who carried their message in a very forceful and dramatic manner. Significant progress has been made since then, but a great deal remains to be done. A hopeful sign for the future is the fact that Blacks have become more involved in the political processes of the city. No longer do government officials operate programs without having significant Black input. Increasing numbers of Blacks have held significant positions in government. Dr. John L. S. Holloman served with distinction as head of Health and Hospitals Corpora-

tion, Dr. June Christmas was appointed head of the city's Mental Health Agency, and a well-known civil-rights fighter, Eleanor Holmes Norton, was head of the Human Rights Commission. There have been several Black judges in New York as well as deputy mayors, Paul Gibson, Lucille Rose, and Basil Paterson. Representatives Shirley Chisholm and Charles Rangel, City Council members Fred Samuels, Sam Wright, Mary Pinkett, and Archie Spigner have also been extremely active in the political process.

The Haitian Subcommunity

During the twentieth century large numbers of immigrants arrived in the U. S. from the West Indies. Over 200,000 were recorded in the country before the Depression, and many of these immigrants also were Black. Some had professional jobs, others entered the garment trades; most took the lowest paying jobs available. They settled, by and large, in eastern seaboard cities like New York and Boston. Here they carved out enclaves apart from the dominant white society whose racial patterns left limited housing alternatives for Blacks. Nonetheless while Caribbean Blacks settled among American Blacks they did not always mix well or easily, reflecting distinct histories and distinct cultures.

Haitians in particular developed a prominent community in New York as their numbers grew in the 60's and 70's. Liberalized American immigration laws, economic impoverishment in Haiti, and the oppressive rule of the late Haitian dictator Francois "Papa Doc" Duvalier spurred Haitians to emigrate. Catholic and French speaking, Haitians carry their specific Black heritage with a fierce pride, forming an "invisible minority" within the folds of the larger Black community.

By 1971 an average of 30,000 Haitians a year filtered into the U. S., sometimes as undocumented aliens (immigrants who lack proper visas and

legal papers.) Doctors, lawyers and other skilled emigrants skimmed the cream of Haitian society, but far larger numbers of those who came reflected the grim statistic of Haiti's backwardness; an illiteracy rate approaching 90%.

Professional status moreover does not travel well. Barriers rise: language; licensing requirements; unresponsive and tangled bureaucracies which hinder the checking of qualifications and transferring credentials; cultural and social variances. So it is not uncommon for some physicians and lawyers to compete for common labor in New York's restaurants and factories. And often they accept these setbacks with no complaint. Haitians have developed a reputation as a proud, ambitious and reserved people. Their pride has deep roots. Haiti acquired its independence from France after a bloody revolution in 1804, becoming the first independent Black republic in the Western Hemisphere.

Pride extends also to strong family ties, a respect for the heritage of their homeland, and a comprehension of the value of education as a means for self sufficiency and freedom from governmental welfare.

Yet despite these characteristics a recent newspaper analysis argued that the Haitians are "perhaps the most handicapped (immigrants), nearly all are negro or mulatto, a majority are illiterate and unskilled and many are here illegally." Moreover they experience difficulty learning English. Estimates have placed the figure for Haitian unemployment in the U. S. at 40% in the early seventies. (In Haiti corresponding figures sometimes reached 80%.) Lacking the "green card", the "undocumented" Haitians are the least fortunate, locked out of decent jobs by their illegal status and relegated to such pursuits as gypsy cab driving and domestic labor.

In the past few years, however, they have benefitted from the recov-

ing economy and the opportunity to pursue a higher education in the City University of New York.

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The Chinese Experience in America

In the early 1840's a few students and merchants left China for America, but after the gold discovery of '49 the trickle grew. In spite of laws forbidding their emigration and strong family traditions keeping men close to their families, many left. The trip to California was 7,000 miles in poorly-equipped ships, but that did not block them from Gum Shan. How could they do otherwise? Gum Shan (the name for America) means "mountain of gold."

The American pull only partially explains the exodus--a push also operated from the homeland. Bad growing conditions around Toishan (the center of origin of many Chinese-Americans) caused discontent and hardship. Repressive government exacerbated unhappiness and Toishan lay close to the coast, not far from ships bound for America.

China's population was large (about 700 million) but in the whole country there are only 438 family names. However distant the relationship, membership in the same family carries special responsibilities. Marriage between persons with the same last name is not completely acceptable.

Religion is viewed differently than in the western world--more detached and occasional. Confucianism, Taoism and Buddhism exist side by side, not mutually exclusive. Religion is concerned more with an ethical life than anything else.

Immigration

By 1851 about 25,000 Chinese were counted in California and the numbers grew in the next three decades. Men looked for gold but when a miner's license taxed them unfairly, they turned to other jobs, especially in the service occupations. The woman-poor West lacked domestic help and

Chinese men opened laundries and restaurants where they could perform service jobs at the same time they banked a profit.

Although few people seemed to mind Chinese filling in the labor gaps, especially on the back-breaking railroad construction across the continent, prejudice against them grew. Several massacres in the 1870's and 80's, as well as national debates on their exclusion, set the pace. In 1882 immigration from China was almost stopped. Only teachers, students and merchants could legally immigrate. The 1924 National Origins Act extended the ban by prohibiting those "ineligible for citizenship" from immigrating. The result was that the heavily male Chinese-Americans, who had arrived in previous years, could no longer call over their wives. Finally in 1943 when the United States was fighting China's old enemy, Japan, the law was changed so that 105 Chinese could enter each year. More women than men were among this number.

The exclusion acts aimed at the Chinese mean they make up only a small percentage of the population--about .1%. the same as 100 years ago. The recent law changes have led to increased immigration of females (in the legal column) so that men who formerly stayed single, or at least lived as bachelors while their wives stayed in China, have been able to reunite and/or start families.

Community

When discrimination against Chinese became strong along the Pacific coast, many ventured east, especially to New York, so that the Empire City's Chinatown had developed by the end of the 19th century. San Francisco, Honolulu and New York hold the majority of Chinese-Americans, and the biggest number (77,000) live in New York. The 1970 census figures are probably inadequate for an accurate count of Chinese in America, since

many observers describe a large illegal immigration into the country.

Rose Chao, in a report on Chinese immigrant children in New York City, noted a split. Recent arrivals of laboring classes tended to settle in Chinatown in rundown housing where they are exploited by unscrupulous landlords and employers. Payments of $1,000 in "key-money" for dilapidated, roach-infested rooms, were common. Other Chinese immigrants, usually professionals or businesspeople, move directly to Queens or Brooklyn where they buy houses or set up shops with the proceeds of the pre-immigration savings.

People from the same village or district form organizations (fong) while families unite on the basis of name. Than, at the top of the organization structure, is the Chinese Benevolent Association which supposedly represents all Chinese organizations. Illegal operations (tongs) are at the periphera.

Observers note that families in the United States are considerably smaller than in China. Although endogamous marriage has been the rule, more younger men are marrying Caucasians. The out-marriage trend is less noticeable among young Chinese women.

The most common occupation for Chinese males is in the service sector (about 18%) while for females it is in manufacturing, especially clothing. Many women who never worked before immigrating take low paying jobs to help meet family expenses. Families outside Chinatown apparently have fewer working mothers, but their relative affluence and lack of knowledge about American opportunities leaves them open to the problem of boredom. In Chinatown parents express special fear for their children's safety and and make special arrangements to have them escorted to and from school. It is not uncommon for mothers to take time off from work in the afternoon

to go to school, pick up their children and then bring them back for the remainder of the day in the factory.

The Catholic Church, and to a lesser extent Protestant Baptists and Presbyterians, have been successful in Chinese communities where they have extended social services. Chinese men and women who do not officially join a Christian church may actively support its activities and feel free to call on the church's personnel for help in time of difficulty.

Chinese Americans have contributed outstanding achievers, especially in the sciences and visual arts. In 1957 Chen Ning Yang and Tsung Dao Lee won the Nobel Prize for their work which helped destroy an accepted law of nature--the Principle of the Conservation of Parity. When the family of John F. Kennedy chose an architect to design the memorial to the late President, they selected I. M. Pei, one of the most acclaimed architects of the twentieth century. Dong Kingman is an outstanding painter whose watercolors hang in the best museums of the world. M. C. Chang helped develop the contraceptive pill.

Discrimination and Prejudice

Chinese suffered special discrimination and prejudice in the nineteenth century because of their high visibility and, to Western eyes, unusual life patterns. Pigtails, mandated by the Manchu government, unusual foods and dress led to wild exaggeration and many errors on the part of European-Americans. Nineteenth century magazines show Chinese as opium-using, rat-eaters who could not be assimilated. Furthermore, their apparent docility made them a special economic threat.

Chinese were the first national group to be banned from the United States (1882) and they have consistently suffered the anti-Oriental bias in American laws.

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The Greek Experience in America

Western civilization reflects the impact of ancient Greek culture in such important areas as government, law, philosophy, mathematics and the arts and sciences. The font of this significant intellectual achievement has not, however, endured its age well or peacefully. By the modern era Greece's glory shined dimly, obscured by Ottoman rule and the ravages of poverty. Only in 1827 did Greeks achieve a measure of independence. But even in this their accomplishment was limited as "Mother Greece" stood stripped of Crete, Macedonia, and the Aegean Islands.

Large scale Greek immigration to America stepped off late in the nineteenth century, but some Greeks were present at the dawn of American history. Indeed two perhaps over-imaginative Greek authors Seraphim G. Canoutas and Demetrious Sicilianos have argued that Christopher Columbus was really a Greek whose name (according to Sicilianos) was Dispatos. More thoroughly documented Greek presences in colonial America place them at Jamestown, Boston and Florida.

Between 1820 and 1850 American missionaries brought promising Greek students to America for their education. One such student, Lucas Miltiades Miller, became a Congressman from Wisconsin. Others who benefitted from such opportunities became scholars and educators. Around 1850 another small contingent came over in connection with Greek commercial firms which set up offices in New Orleans, Savannah and New York City to conduct a profitable import-export trade. At times these commercial representatives also served as Greek consuls, as Demetrios Botassi who represented his homeland at President Abraham Lincoln's funeral. Small as it was, the Greek presence was significant. It established the first Greek church in the United States in 1864 and its existence focused attention back home on

America's opportunities.

Unfavorable economic conditions spurred a major Greek migration by the 1890's. As just one example, the disastrous decline of Greece's agricultural economy caused three-fourths of Sparta's males between the ages of 18 and 35 to leave. Peasant complaints spread beyond poverty. They experienced a sense of demoralization, of being cast adrift as their government paid scant attention to their considerable woes. Others, weary of wars that claimed so many youthful years for army service, avoided conscription by joining the growing numbers streaming out of the ports of Patras and Piraeus. In 1848 one Greek entered the U. S.; by 1891 more than 1,000 came; and between 1891 and 1910 immigration figures exceeded 183,000. Most of those who came intended to stay only long enough to earn some money and return to the land they still loved. They emigrated to escape toil and poverty, but they firmly held Greece in their hearts.

Most of the Greeks who arrived in the U. S. were hung with the classic burdens of immigration. They brought few skills, did not know the language and easily fell prey to manipulating intermediaries or padrones. Padrones served as work bosses easing the newcomer into a job, while often helping him secure room and board. The immigrant became dependent on the services of the padrone and some of these work bosses were not adverse to fleecing their countrymen. Money hungry, unscrupulous and mean-spirtied padrones were by no means rare and they helped give the institution a bad name. Some of these men engaged in illegally importing groups of boys who were then held in virtual thrall as indentured servants. They shined shoes or did comparable labor for seven 17 hour days a week and turned over all earnings plus tips, to pay for their passage and room with board.

Many Greek immigrants worked at common labor, peddling or shopkeeping.

They came from peasant stock and worked hard but, interestingly, like many of the other immigrant groups, they chose to seek their success not on America's farms, but in the cities. In Lowell, Massachusetts and Manchester, New Hampshire they moved into factory jobs. This too produced its abrasions as the non-unionized Greeks often crossed picket lines and in other ways came into conflict with organized labor. In Omaha, Nebraska a full scale riot broke out against the Greek community in 1909.

It did not take long for at least some Greeks to abandon the hope of returning to Greece. This, however, did not signal an acquiescence in assimilation. On the contrary, the fact that Greeks were remaining in America made clear to them the need for an organized effort to sustain Greek culture and language. In 1907 the Pan Hellenic Union was founded to support the teaching of Greek, the maintenance of Hellenic culture and the vitality of an American based Greek Orthodox Church. Later this organization worked feverishly during World War I to recruit American Greeks for the Balkan Wars to liberate their homeland from Ottoman rule.

The Greek Orthodox Church, which is one branch of Eastern Orthodox Christianity, represented a state authorized institution in Greece. In America it etched the sharp specifics of the particular Greek way of life as church schools worked to pass on the culture and language. In this role it was complemented by the Topika or fraternal lodge, the Kaffeneia or local coffee house where men collect to chat and socialize and a wealth of Greek language newspapers. By 1925 an English language Greek paper The American Hellenic World served to keep English-speaking Greeks abreast of community issues.

Notwithstanding all these efforts, World War I produced a significant trend to Americanization. In 1922 the American Hellenic Educational Pro-

gressive Association (AHEPA) was established in Atlanta, Georgia to promote Americanization among Greeks, protect their businesses from nativist opposition and to combat anti-Greek violence. The following year another group, critical of this emphasis on what they perceived as de-hellenization, founded the Greek American Progressive Association (GAPA) emphasizing by the order of nationality in its title that Greek loyalties preceded American identity. AHEPA proved the more popular of these major groups with 49 chapters in 1924, 192 in 1928 and more than 90,000 members in 1956.

Greeks displayed an interest in business and engaged in enterprise with energy and resourcefulness. Enterprise offered freedom and independence, something recent and impoverished immigrants appreciated. The first entrepreneurs began at the bottom of the business ladder as vendors and peddlers, shoe repairers and shoe shine stand operators. But some achieved success beyond these marginal pursuits in flower shops, fruit and vegetable stores, confectionaries and sweet shops. As late as 1947, the Greek colony in Chicago had 300-400 Greek owned candy stores and about 20 candy factories.

The trade most commonly associated with Greek-Americans is the restaurant business. A step up from common labor and peddling, immigrants opened local Greek-style restaurants catering at first to their compatriots. With success some moved outside of the Greek community. Often these remained family businesses with all members working long hours. In San Francisco alone Greeks operated 564 restaurants in 1923. Resentment produced negative feelings, especially in the twenties, and competing restauranteurs sometimes turned nasty. One Santa Rosa establishment placed this sign in its window: "John's Restaurant, Pure American, No Rats. No Greeks."

Some Greeks achieved remarkable success. John Raklios arrived in the U. S. with a few dollars in his pocket at the turn of the century. He became a fruit and chestnut vendor, earning a few pennies an hour and squirrelling away what he could. After a while he scraped together some money and set up a fruit stand. He then moved to a Burlesque Row burger stand and from that to a restaurant in Chicago. He studied sites carefully, worked hard and invested in other ventures, building a Raklios empire of 32 restaurants and an annual income exceeding $1,000,000. Unfortunately, his success, like that of many others, was derailed by the Depression.

Greeks also made prominent business contributions in the field of American theater. The Skouras brothers, Spyros, Charles and George, owned and operated a string of theaters in addition to producing such patriotic films as "It's Up To You" which exhorted Americans to greater efforts in World War II. The most successful of the brothers, Spyros, presided over the Twentieth Century Fox studios in the forties.

As with other peasant immigrant communities Greeks maintained a tightly bound family unit oriented around the father and the eldest son. The Greek kinship system is extended and characterized by bi-lateral descent and cousins, sometimes as far as the fifth degree, relate to each other as close relatives. In addition, the institution of Koumparos is created by godparents. This is a serious relationship with the Koumparo responsible for the child's spiritual well being, and if the natural parents should die, for adopting the orphans. Children in the immigrant household understood that their principal purpose did not revolve about "having fun" but rather to work and assume responsibility for siblings, and to care for elderly parents. Among some elements the Greek custom of

arranged marriages continued to operate and parents often looked upon American ways, especially regarding sex and respect for elders, as loose and immoral. In any event, parents made clear that marriage must be with fellow Greeks and members of the Greek church. Ostracism awaited those who married outside the ethnic group.

Yet the second generation rarely concerned themselves with issues relating to Greece; seldom read or even could read the vernacular press. World War II, however, marked a turning point producing a resurgence of Greek-American pride. Mussolini's invasion of Greece and the heroic resistance of the people aroused admiration for their courage. Greek-Americans followed the course of events with pride and many who never before identified with their homeland did so now. More than 300 local committees coordinated the work of Greek churches and organizations to aid Greece and the Allied cause. Spyros Skouras headed the Greek War Relief Association which launched a $10 million drive. Greeks participated heavily in the U.S. Bond drive, actually digging dollars out of cellars and walls where they had been hidden during the era of bank failures in the thirties. At the same time that their pride in Greece grew, their thorough involvement with the American cause bound them more firmly than ever to American life.

Although Greek immigration remained at a low level from 1920 to 1950, it increased steadily after that year. Between 1951 and 1972 close to 165,000 Greek immigrants arrived in the U. S. to escape the uncertainty of governmental instability and economic dependency. Immigration presents only part of the picture. Many Greek visitors, who came on visitor's visas, either overstayed or applied for permanent status. A further source of Greek population was the influx of illegal aliens and Greek sailors

who left their ships to try their fortunes in America.

Close to 30% of these newly arriving Greeks settled in New York City, bringing the fervent attachment to Hellenic custom and the Eastern Orthodox Church typical of the first generation immigrant. Greek-American colonies grew in Astoria, Queens, Sunset Park, Brooklyn and Washington Heights in Manhattan. As a result, New York City has the largest Greek community in the world outside of Greece and Cyprus with 400,000 Hellenes. Many of the recent arrivals share problems of adjustment, which prove particularly severe for the "undocumented" or illegal alien. A H.A.N.A.C. (Hellenic American Neighborhood Action Committee) study describes the illegals as terribly fearful of being discovered. Limited by their crippling anxiety and vulnerable status to marginal jobs, they work as dishwashers, garage attendants, waiters, movers and painters at low wages "off the books." This means that they receive no health, unemployment, or social security benefits and are often at the mercy of their employers. They cannot complain of low wages, join unions, report crimes or ask for government assistance. Some who fall ill fear even the hospitals and demand to be treated by friends or neighbors, sometimes with tragic results.

For the others, the immigrant experience continues to unfold toward a Hellenic-American synthesis. The most influential institutions remain the church and the family, while television, schools and American popular culture tug the younger generation in new directions. Such figures as Spiro Agnew, the former Vice President and Governor of Maryland, novelists Mark Petrakis and Elia Kazan, conductor Dmitri Mitropoulos and Dr. George Papanicolau (responsible for the "Pap test" for uterine cancer) have helped make the American community at large aware of the continued contribution of Greek culture to American life.

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The Feast Never Ends. 16 and 35 mm. Color and sound. 22 minutes. Somewhere in Greece at any time of the year you'll find a festival celebrating a special occasion. The film starts in Athens with the Easter festival, the most important one of the year. The churches are beautifully decorated with flowers, there are candlelight processions and the women wear their colorful traditional costumes. Also shows scenes in Corfu, Crete, Delphi, and Iannina.

The Puerto Rican Experience in America

Puerto Riceo, the 100-mile long island, lies just 1,000 miles south of Florida. Its proximity to the mainland has caused it to share in American history since the earliest modern days. Christopher Columbus landed there in 1493 beginning an invasion of Spanish influence on the native people, the relatively docile Taino or Arawak Indians. Eventually Africans were imported as slaves. The intermarriage between the three groups--Indian, Spanish and Black--produced the modern Puerto Rican.

Spanish domination of the island was neither kind nor sensitive. A few people, mostly Spanish, owned the largest part of the land while the rest of the people stayed poor and unschooled. Occasional revolts signaled deep discontent. In 1898 Spain granted the island to the United States as part of the peace settlement at the end of the Spanish American War.

The American treatment of the island has vacillated in uncertaintly. In 1900 the Foraker Act set up special status for Puerto Rico and its people. The American president would appoint the island's governor and upper legislative chamber while the Puerto Ricans would elect the lower house. This second class treatment annoyed many of the islanders who wanted complete independence. They continued to agitate for change.

In 1917 the Jones Act made Puerto Ricans American citizens with the right to go back and forth freely between the island and the mainland. American governors continued to be appointed, however, unti the Jones Act was amended in the 1940's. Puerto Ricans elected their own governor, Luis Munoz Marin, who took office in 1949. Soon the island got a new status: Free Associated State of Puerto Rico (1952).

Since then different factions have advocated various changes. One

group of Puerto Ricans wants to become the 51st state, while others prefer the commonwealth status they now hold. A third group advocates complete independence. A referendum in 1967 showed 60% of the voters preferred the status quo, while statehood came in second. Indpeendence ran a poor third but those favoring this arrangement argued that their partisans had refused to vote since the result was not binding.

Puerto Rico suffered in the 1930's because it had become economically dependent on one cash crop--sugar. Even in good years the sugar producers provided employment for only half the year. A series of disastrously bad seasons meant severe unemployment and hardship.

After Governor Munoz Marin took office, he tried to attract American investment by offering tax incentives and cheap labor. This plan, "Operation Bootstrap" had important effects. It brought in new industry and raised per capita income. But people who moved from the rural areas to urban factories were poorly prepared for the transfer, and high rates of mental illness and disease resulted.

Migracion

When the Europeans were flocking to the United States before 1920, few Puerto Ricans expressed interest in transferring. Then the quota legislation of the 1920's shut off the trans-Atlantic flow and Puerto Ricans saw their chance to take jobs formerly filled by others. Transportation stayed relatively cheap (about $40 for a 4-day boat trip from San Juan to New York City in the 1930's) and citizenship status conferred free entry and exit.

Perhaps the biggest impetus to Puerto Rican migration to the mainland in the 1920's and 30's came from economic conditions. A rapidly growing population combined with unemployment to push people northward.

The migration would no doubt have been larger had not the Great Depression intervened. In 1930 about 45,000 Puerto Ricans lived in New York City and the number grew to 61,000 by 1940. These numbers do not include the sons and daughters of Puerto Rican-born New Yorkers.

When World War II ended the big migration began. The trip could now be made by air in a matter of hours rather than days. The numbers soared. Ny 1960 about 900,000 Puerto Ricans (including both first and second generations) lived on the mainland and about 70% were in New York. Migration was not quite so heavy in the 60's.

The areas largest settlements in New York are el barrio of Spanish Harlem on the upper east side (97th to 125th St.), the lower east side, and Morrisania and Melrose in the Bronx. The 1970 census showed large areas of Brooklyn reporting sizeable Puerto Rican populations--between 10 and 40% of the total. Since 1970 more Puerto Ricans are fanning out from New York City, especially into adjacent areas of New Jersey. Many return frequently to the island or talk of retiring there in their old age.

Community

Institutions which served preceding immigrants in transferring to America's urban setting have been relatively weak for Puerto Ricans. Their attachment to the Roman Catholic Church is nominal and they brought very few priests with them. Protestantism has made large inroads into the Spanish speaking communities, resulting in the establishment of many churches, especially Pentecostal storefront institutions.

The shifting, floating nature of family for Puerto Ricans has further crippled their urban adjustment. Oscar Lewis in his much criticized book, La Vida, points out that the family he studied in La Esmeralda near San Juan, included 26 adults who reported 89 unions, 76 of them consensual or

non-legal. Although his study centered on a lower class family which was not representative of the entire population, Lewis concluded that a more casual attitude toward legal marriage marks all rural Puerto Ricans, both wealthy and poor. Other observers have argued that this attitude is changing as the population becomes more urban and realizes the legal and social advantages of legal marriages.

Some successful organizations serving the Puerto Rican community in New York have been government supported. The Office of the Commonwealth assists in job placement and other social services. Other organizations grew out of efforts of concerned Puerto Ricans. The Forum, founded in the 1950's, gave birth to two other agencies: Aspira (which focuses on educational guidance for talented young people) and the Puerto Rican Community Development Project to fund various neighborhood projects. Another agency, the Puerto Rican Family Institute attempts to offset some of the disruptive effects of migration.

Most of the migrants to the mainland arrived ill-prepared for an urban life. Education levels were low, families large, and ability in English poor. New attitudes and exigencies altered traditional male-female relationships. Women appeared to have more power in the new setting as men took jobs in the unskilled sector as porters, doormen, and hospital attendants. Public assistance levels rose at the same time that Puerto Ricans began mass migration. Spanish households report a large number headed by females.

Yet Puerto Ricans in New York City have shown ability in starting small businesses as illustrated by the number of bodegas. Unlike earlier immigrants, they have stamped their language on the metropolis, making it a bi-lingual city as Jews and Italians before them never did. Part of

the explanation lies in their number, but much of it comes from the timing of their arrival. New York received them just as the melting pot concept was being declared legally dead, and laws were being changed to permit their use of Spanish in voting and in their jobs.

Like earlier groups, spectacular success came from fields in which individual superiority could triumph without connections and help. Sports figures, Roberto Clemente, Jose Torres and Chi Chi Rodriguez are examples. Musicians Justino Diaz and Pablo Elvira sing in New York's opera houses. Herman Badillo became the first Puerto Rican voting member of the U. S. Congress (representatives of the island had been able to debate but not vote.) Later, Mr. Badillo ran for mayor and then took an appointment as Deputy Mayor under Edward Koch.

Discrimination and Prejudice

Prejudice against Puerto Ricans centers partly on their color. American census takers, like their countrymen, are trained to see only two shades: white and black. Yet Puerto Ricans make many gradations on the basis of skin color, hair texture and facial structure. Joseph Fitzpatrick, in his book Puerto Rican Americans, notes that de color is the term in Puerto Rico for black. Those persons neither white nor black may be called pardo, moreno, or mulatto, but the most common term is trigueno. Those with Indian features are called Indio.

Fitzpatrick explains that color identification in Puerto Rico is complicated and related to class: "The class relationship rather than the color defines how the person will be treated...What the upper class person relates to in his behavior toward the colored person is not the person's color but his class position, of which color is one of a number of signs". (Page 103)

Placed in an alien environment, many Puerto Ricans express confusion about their identity and anger at being confused with American blacks. The insistence on retaining Spanish as a language may be partly an attempt to maintain the separate identity.

The whole matter of racial prejudice may decrease simply because fewer and fewer Puerto Ricans are being described by census takers as black. In the 1930's about 20% fell into the black column but by 1960 that percentage had fallen to 4. A similar change is evident on the island and no agreement exists on an explanation.

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The Irish Experience in America

Background for Emigration

In the 1600's when early colonies were being planted in North America, Ireland was experiencing big changes too. Catholics lost out to Protestants who by 1709 owned 86% of Irish land. Just a century earlier they had owned only about 15%. Cromwell, English ruler in the mid 1600's, destroyed much of Irish property and took other parts for his soldiers. The official church, called Anglican, aided in passing the Penal Laws in the late 17th and early 18th centuries to discriminate against both Catholics and Protestants who were not Anglicans, especially Quakers. But the severest objection was to Catholics who were forbidden to purchase land, to contract for long leases and to send their children out of the country for schooling. Non-Anglican Protestants met bars to government jobs, but eventually Penal Laws aimed at Protestants were forgotten while those against Catholics were zealously enforced. The two factions became bitter rivals and by 1800 the wall was firm: Protestants, about 25% of the total population, owned nearly all the land while Catholics rented and held lower-paying jobs. A few Catholic merchants kept wealth and prestige in the largest cities but, in general, money and Anglicanism went together.

When manufacturing and agriculture both suffered from restrictive English legislation (beginning with the Wool Act in 1699), Ireland fell into depression and many men, regardless of their religion, began to look outside the country for both sustenance and freedom.

Conditions of Immigration

Irish men and women who had a long tradition of moving about, whether to care for cattle, to fish, to fight or to serve religion, did not hesi-

tate to cross the Atlantic in search of better conditions. The American trek had begun in the colonial period as some Irish signed up as indentured servants. (The name indenture comes from the contract made between master and servant. The latter agreed to work for a period of years, generally seven, in return for the payment of his passage to the New World. Then the agreement was torn in an "indented" way and each signer kept half against the day when the contract could be declared fulfilled.)

The indenture agreement was supposed to be voluntary but, beginning in the 1640's, English military leaders forcibly sold captured Irish into the American colonies, either along the North Atlantic coast or in the West Indies, British colonies to the south of the original 13 on the mainland. So many Irish Catholic servants entered the colonies that South Carolina, Maryland and Virginia passed laws forbidding their arrival. Even Maryland, established as a refuge for Catholics in 1634, passed discriminatory legislation against them. In spite of an unenthusiastic welcome, Irish men and women, both Catholic and Protestant, flocked to North America making them the largest group of non-English settlers. Irish Anglicans, Quakers, Presbyterians and Catholics all came to the New World.

When the American Revolution began, some Irish colonists backed the English loyalists but most welcomed the opportunity to strike back at their old enemy. Someone remarked in the Irish Parliament that the Sons of Erin had cost Britain its America.

But the biggest Irish immigration to America occurred after 1800, especially after 1820. For the 20 years between 1820 and 1840, Irish were one-third of all arrivals in the United States. Then, as the great potato famine of the late 1840's worsened already bad conditions, the numbers grew. In the century of biggest American immigration (1820-1920) 4.7

million Irish crossed the ocean for the United States. Only the Germans outnumbered them in that period.

Causes for the mass exodus from the Emerald Isle were mixed. Rapid population growth meant marriage was often delayed and celibacy encouraged, leaving both single men and women open to the easier possibility of travel abroad for work. No language barrier discouraged them from trying North America and a long tradition of migration within their country further encouraged them. The potato famine of the 1840's merely emphasized a population shift that had been occurring for centuries. In a disastrous few years between 1845 and 1851, the population of Ireland (which was double what it numbered a century later) was decimated. Two million disappeared--half to emigration and half to their graves.

The Sons and Daughters of Erin who arrived in America differed in significant respects from other immigrants. A larger proportion were women, they were overwhelmingly (90%) Catholic, and they flocked to the cities while farms were still drawing many newcomers.

After 1920 Irish immigration to America fell off sharply, partly because of the depression and partly because unskilled workers faced stiff competition. Britain became the preferred site. The 1965 American law further curtailed Irish arrivals. A slight change in origin is noticeable in Irish immigrants since 1960: the largest share come from urban areas. Like most other immigrants, they include more women than men.

The Irish Community

The majority of Irish arrivals remained in the Northeast, although some struck out for California's gold. By 1860 almost one-third of the Ireland-born resided in 10 cities, and New York led the pack. Those who headed west included more men and slightly higher occupation lineups. The

eastern contingent tended to concentrate in unskilled day labor, if male, and domestic work, if female. By 1900 both sexes, particularly of the second generation, had moved up the occupational ladder. Daughters moved into trade, transportation, manufacturing and teaching (providing 10% of all female teachers with foreign born parents in 1910) while sons took on the priesthood and other professions, especially law.

Families clustered in cities with people from their own area of the homeland and developed community groups to assist in their adjustment at the same time that differences among them became more obvious. The more highly educated, affluent "lace curtain" Irish disassociated themselves from their Catholic countrymen whom they called "shanty" Irish. Presbyterians from Ulster, who had not objected to being called Irish earlier, now carefully designated themselves as "Scotch Irish", digging up an old connection to Scotland that went back 200 years.

The institutions most affected by Irish arrivals were the Catholic Church, the political organizations and the labor unions. Some people say the church was most affected. In 1808 two Irish-born bishops were appointed: Luke Concanen in New York and Michael Egan in Philadelphia. By 1850 almost one-third of all Catholic priests in America bore Irish names. In 1875 John McCloskey (whose parents had come from Ireland) became the first Cardinal in the United States, marking the official domination of the clergy by the Irish. The following decade put other Sons of Erin in almost total control of the top posts.

Irish Catholics had sought their own education system in America from the early part of the nineteenth century. In New York City the movement was particularly strong and by 1850 nearly one-third of the Catholic children could be taught in their own schools. By the end of the century

the fight over public versus parochial schools had become a bitter war.

Irish immigrants also brought political experience which helped them in America. Old opposition to Protestant repression had encouraged the formation of associations for collective reprisals, causing almost everyone in the community to take one side or the other. In New York City the Irish immigration of the early nineteenth century coincided with lowering of voter restrictions (men without property got the vote in 1822) and Irish moved in to share in the favors of Tammany Hall. Their large numbers and political skill made them unavoidable. The rapid growth of the city and the spiraling needs of an immigrant population meant new pressures on political leaders. The "boss" who spoke on their level and gave them results they could see--a job, a turkey, a bit of help in time of trouble--seemed to meet needs which others ignored. Few stopped to count, or object to, the cost. "Honest John" Kelly who appeared on New York's political scene in 1873 dramatically signaled the change: the Irish had arrived. In 1880 the city elected its first Irish Catholic mayor, William R. Grace. For the next 50 years Irish politicians ran strong in the Empire City. One of them, Alfred E. Smith, reached for the White House in 1928. Some political scientists argue that the lag between immigrant arrival and acceptance of a fair share of political jobs is about 30 years, but the Irish moved faster. One reason for their speed may be their method. While other immigrant groups traditionally move up the occupation, into professions such as the law, and then horizontally into politics, the Irish move differently. They enter politics on the lowest level (ward activities) and then climb to higher office. Although the political boss served immigrant needs for decades, his usefulness disappeared under the federalization of services in the New Deal and after

the introduction of new techniques for gaining voter attention and support. After 1930 the Irish lost political power in New York. Mayor Walker's forced resignation in 1932 punctuated the decline.

Many of the politically involved Irish-Americans continued to look backward to the Emerald Isle, hoping to free their homeland from English rule. The Fenian organization was founded in 1857 (originally called the Irish Republican Brotherhood) just as the American Civil War broke out. Many joined the Northern cause, not because of sentiment against slavery but because they saw participation in the American war as a way to strike back at England (which had appeared pro-Confederate). Not all fought--some Irish participated in riots against the draft in New York City in 1863. But the cause of freedom for the homeland continued to influence behavior of Irish sons in America for decades after arrival. In 1869 Irish in New York City organized the Clan-na-Gael, a secret society which urged violent action and spearheaded the radical course for the next 50 years.

Feelings became even stronger after 1910 when Home Rule for Ireland began to be seriously discussed in Parliament. Moderates and the official Catholic hierarchy supported Home Rule, but radical groups advocated physical force. After the Easter Uprising (1916) many Irish tried to influence President Wilson to protect their country from English oppression, but Wilson refused and advocated entry into World War I alongside Britain. Although some disenchantment with Wilson was clear, Irish voters continued to support him for other reasons, especially his support of labor legislation. Then Irish enthusiasm disappeared when Wilson failed to support the Free Irish cause in the Versailles discussions. In June 1921 the treaty was signed which partitioned Ireland. The Irish Free State in the South was separated from the six northeastern counties which stayed British.

While concern for the homeland took much of their time, other energy went into improving conditions in America. In labor organizing, Irish men and women took important roles. Their tradition of camaraderie, clansmanship and cooperation prepared them for leadership in the urban industrial setting of the new country. The Knights of Labor in the 1880's was led by Terence V. Powderly whose father had been evicted from his Irish farm. In Pennsylvania the Molly Maguires, a small group of men who disguised themselves by dressing in women's clothes, got more publicity than their numbers warranted. Trials in the late 1870's showed they had murdered 9 men, and 20 of the Molly Maguires were executed. Stories about secret organizations in Ireland fed rumors about conspiracies in America.

Among the Irish labor leaders were many women: "Mother" Mary Jones traveled around the country rallying workers, especially miners. Elizabeth Gurley Flynn worked alongside Jones in the IWW. Mary Kenney O'Sullivan became the first female organizer for the AFL in 1892. Male labor leaders who made names for themselves include: James "Big Jim" Larkin, who helped found the American Communist Party, and William Haywood.

Irish men and women traditionally hold high respect for physical endurance, a trait which helped them compete in sports. John Morrissey (1831-78) won the heavyweight championship, and John L. Sullivan (1858-1918) wore the same crown for ten years before he was dethroned by another Irishman, James J. Corbett (1866-1933).

Irish cultural contributions became especially noticeable as second generation sons and daughters of the Emerald Isle began to recount their experiences. Novelists include F. Scott Fitzgerald who wrote The Great Gatsby and Tender Is The Night; John O'Hara, author of Ten North Frederick; James T. Farrell, who told of Irish life in Chicago in his trilogy, Studs

Lonigan. Dramatist Eugene O'Neill, whose father left Ireland during the Great Famine, dealt with his ethnicity in The Iceman Cometh. Jimmy Breslin wrote about Irish life in New York City (Queens) in World Without End.

Prejudice and Discrimination

A famous historian, John Higham, has written that Americans are prejudiced against people of different races, religions, or political belief, especially radicalism. In the case of the Irish, prejudice centered on their religion--Catholicism. To an overwhelmingly Protestant nation, Catholicism appeared dangerous. Its celibate clergy seemed suspect and its allegiance to Rome, traitorous. An outburst of writings in the 1830's and 40's hit on these differences. By the end of the 19th century, the controversy over control of the schools exacerbated tensions and concern over the relationship of Irish in America to their homeland further troubled native Americans. If dollars flowed back across the Atlantic to help establish a Free State, then the United States would be involved, they argued. Cartoons of the late 19th century pictured both men and women from the Emerald Isle in unflattering poses: women, usually shown as maids, were bossy and guilty of putting on airs. Men were generally shown as simianized or bulldog-faced. Men were also shown as lazy and often drunk.

By the 1920's when immigration from Ireland fell off, the rash of anti-immigrant feeling had already turned to other groups, especially the southern and eastern Europeans. As the Irish population in America becomes further removed from the homeland, they become more and more assimilated. Recent books by Andrew Greeley and others argue that the third generation has been diluted. Even the old animosity toward the English appears to be disappearing.

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Rhapsody of a River. Color film lasting 12 minutes, 1966. About life in the city of Cork.
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Other Useful Addresses

Irish Echo Newspaper Corporation, 1860 Broadway, New York, N. Y. (212) 582-5750.
Irish Tourist Board, 590 Fifth Avenue, New York, N.Y. (212) 246-7400
American Irish Historical Society, 991 Fifth Avenue, New York, N.Y. (212) 288-2263.

The Italian Experience in America

Background for Emigration

When Italy was finally unified in 1861, one of its patriots proclaimed: "Now we have made Italy, we can finally make Italians." He was referring to the fact that the peninsula and adjacent islands (Sicily and Sardinia) which became Italy had, for centuries, been divided and spoiled by invaders. Different dialects, naming practices, beliefs and superstitions marked one region from another, practically forming different countries. Suspicions and loyalties were clear: trust only those from one's own town (paese). Campanilismo, the name for this limited trust, means literally relying on those who come from under one's own church bell. (Campanile means church bell.)

This suspicion understandably developed as a kind of buffer against the rapid succession of foreigners who pillaged different parts of the peninsula. Venetians had been sent flurrying in the fifth century when Attila hit their islands. At the other end of Italy, Greeks, Arabs and French had all taken turns. Opposition to government became a way of survival and people held little respect for unpopular laws and taxes imposed from outside.

Although unification in 1861 was seen by many as a way to bring the disparate elements together, the northern regions, especially Piedmont which dominated the new government, imposed high taxes on the south. Outbreaks of malaria and earthquakes added to their discomfort. Southern Italians (those from south of Rome, an area called the "mezzogiorno" meaning, literally, "noon day") became increasingly bitter. Perhaps both man and God would be kinder in America.

Emigration

Italians had lent their names to the western world from the earliest days of discovery. Christopher Columbus, from Genoa, made many trips to North America. Amerigo Vespucci, the Florentine, became the only man to give his name to two continents. Giovanni da Verazzano, also from Florence, was the first European to write about sailing up the New York harbor. Verazzano got along well with the native people and praised them as beautiful and generous. Later, on a trip in the Caribbean, a cannibalistic tribe butchered him while his brother and crew had to watch. Other Italians explored the west coast and came to Jamestown to blow glass. Some fought in the American Revolution and others came to New York to teach singing and instruct in languages.

In 1790 only 20 Italian families appear on New York's City Register and they all lived down in what became known as the Wall Street area. By 1850 the city had moved north and several thousand (8,000) Italians were among them. But most Italians had gone farther west to explore the Mississippi, seek gold in California and minister to Indians in the Northwest. Those who flocked to the Pacific coast seemed to prosper. They lacked a ghetto to hold them back; the climate resembled the one they had left; opportunities abounded for the enterprising merchant; the Chinese were there to take the brunt of prejudice. One man, A. P. Giannini, founded a little bank which became the world's largest private bank--The Bank of America.

The major Italian immigration occurred after 1880 because of conditions in Italy which had deteriorated and because of the pull from the American shores. Rumors of high pay, easier trips on the steamships which had come to dominate the Atlantic and new government policies added to the exodus. In the 1880's and 90's many still chose South America. Coffee

plantation owners often paid the passage for entire families and then held them in virtual servitude until the debt was paid.

In 1901 the Italian government limited subsidized travel and emigrants increasingly turned to North America. For the next 15 years the Italian Parliament encouraged emigration with a variety of measures. Passports and part of the trip were free. Temporary emigration and repatriation were particularly desired. Unemployment in the Kingdom caused discontent and poverty so the United States was seen as a safety valve that could give jobs. Pay in New York City's subways equalled ten times what workers could expect to earn in Italian fields in the early twentieth century. (Between 1900 and 1910, an average worker in New York City's subway construction could make $1.50 a day. In Italy he might make 30¢ a day but only worked a small part of the year.) The trip between the two countries cost about $30, but occasional price wars between shipping companies sometimes lowered the fare to $8 or $10. It is not surprising that 4 million Italians entered the United States between 1891 and 1920.

During World War I, few people left Italy but after the war ended the numbers spiraled, causing the American Congress to pass quota legislation in 1921 and 1924 to bar Italians, particularly the "birds of passage" who went back and forth between the two countries. The depression of the 1930's cut immigration even more and World War II applied a firm brake. Gradually in the 1950's the flow began again. In 1965 the immigration act completely removed old quotas based on national origins and more Italians could legally enter America. About 5,000 each year come to New York. Generally they arrive as families and many settle immediately in Brooklyn. Some resentment marks both sides--those of the second and third generations who have been in New York and the "Kennedy Airport"

immigrants who are more tied to their homeland.

Italian Community and Contribution

Italians who came to America after 1880 preferred the large cities, especially those along the eastern seaboard. The mid-Atlantic area held more than half of all Italian Americans by 1910 and the figure did not substantially change for the next fifty years. In New York City, Little Italys formed along Mulberry St., to the west along Sullivan St. (New York Italians got their first church, St. Anthony's, at the corner of Sullivan and Houston in 1866), and up along 116th St. on Manhattan's East Side.

Within each settlement, further grouping occurred. People from Naples dominated one block, those from Sicily, another. Individuals called padroni provided services to their countrymen: found jobs both inside the city and across the continent, wrote letters home, banked their savings and furnished food products.

Italian men preferred to work with their hands and they took jobs building things they could see--subways, bridges, suits and sandwiches. This preference, as well as low literacy rates in Italy and little faith in the possibility of moving up (some observers called the Italians fatalistic) meant they entered the city's work ladder at the bottom.

One half of New York's Italian household heads were unskilled workers in 1880. Slowly they moved up into semi-skilled jobs. Single Italian women had more work experience than their American sisters in the early 1900's and when they moved to New York they often took jobs, especially in textiles. Married women earned too but at home by taking in boarders and finishing garments. Italian women rarely worked as domestics.

Fraternal organizations, based on paese (town) helped in the adjust-

ment. Italians, who had weak ties with the Catholic hierarchy in the homeland, met an Irish-controlled church in America. Both Catholic, they held very different beliefs and styles. The Italian emphasis on saints' days, processions and superstition annoyed the Jansenistic Irish, who also complained that Italian pockets opened grudgingly for the collection plate. In Italy support for the church had come from the government.

But the central feature of Italian community remained, as it had been in Italy, the family. "Blood of one's blood" rated special privileges. All concessions to job mobility, religious observance and civic duty, remained subservient to family loyalty.

After 1920 Italians increasingly settled in Brooklyn,and in the 1970's it is the most Italian borough. With about a quarter of the city's population, Italians make up more than half of several census tracts in Kings County. The biggest change to be recorded in 1980 will probably be in Staten Island which is receiving some of the Brooklyn exodus.

Italians have served as mayor of the city--Fiorello La Guardia--and as advisers to presidents--Margaret Costanza. They sit in the houses of Congress and the state legislature. In 1978 Frank J. Macchiarola became Chancellor of the city's schools. Many Italian names have appeared on the program bills of the city's opera houses, with Enrico Caruso bein probably the most famous. Movie stars Rudolph Valentino and John Travolta are famous to all.

Prejudice and Discrimination

Even in Jamestown, Venetian glassblowers were described by English settlers as "a damned crew vomited by Hell." But the early days of the new nation saw increasing respect for Italian music, art and architecture. Filippo Mazzei, an important Italian thinker, moved to Virginia to a

large farm near Thomas Jefferson's Monticello. The two men corresponded and debated the meaning of equality and liberty at the time of the American war for independence.

The small number of Italians in the U. S. before 1880 meant that little prejudice was directed against them. Then, after the immigration tide began to swell in the 1880's, anti-Italian sentiment grew too. The largely make contingent of Southern contadini (workers) were blamed for breaking strikes, for living too poorly and for taking their dollars back to Italy. More than half returned to their homeland in the early days of the twentieth century. Americans also associated Italians with crime, both the individual hoodlum type and the large, organized group effort. In New Orleans in 1891, eleven Italians (some of whom had already been acquitted of the crime) were lynched in a city prison. The police chief, David Hennessey, had been shot near an Italian grocery and whispered, just before he died, "The Dagoes did it." Other Italians (39 between 1874 and 1915) were lynched on similarly scanty evidence.

In 1920 two Italian anarchists, Nicolo Sacco and Bartolomeo Vanzetti, were arrested for the murder of a paymaster in Massachusetts. An unfair trial led to their conviction and execution in 1927. Historians still disagree on whether their political views or their national origins led to their deaths. Few argue that the evidence for their guilt was presented. A folk song about "Nicolo and Bart" as well as many paintings and poems keep alive the memory of the two men. In 1977 the Governor of Massachusetts admitted that the state had given them an unfair trial.

The most pervasive prejudice against Italian Americans centers on their alleged connection to organized crime. The Mafia (a work with unclear origins, but one not used in Italy before about 1860) is charac-

terized by secrecy, a respect for honor and the acceptance of vendetta, the use of family relationships for its structure. Many Americans associate these traits with Italian culture in general and assume that all Italians are implicated in some aspect of organized crime.

Another persistent attack on Italian Americans centers on their occupation choices. The largest segment of males work as craftsmen or operatives. They have not entered the professions in as large numbers as their Jewish neighbors. This trend may be changing. Italian sons and daughters in the 1970's are enrolling in college in larger numbers, slightly surpassing the national average. As they raise their educational aspirations, they will no doubt change their job objectives, in spite of a long tradition among workers in Italy that education was both unattainable and useless.

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Italian Organizations

American Italian Historical Association, 209 Flagg Place, Staten Island, N.Y. 10304. Publishes newsletter.

Association of Young Italians, St. Joseph, 185 Suydam St., Brooklyn, N.Y. (212) 386-0175. Fraternal organization to help newcomers adjust.

Italian Cultural Institute (Istituto Italiana Di Cultura), 686 Park Ave., New York, N.Y. 10021. Agency of Italian Ministry of Foreign Affairs, has library film strips, photos and cassettes. (212) 879-4242.

Italian Trade Commissioner, 1 World Trade Center, Suite 2057, New York, N.Y. 10048.

Italy-America Chamber of Commerce, 350 Fifth Avenue, New York, N.Y. 10001, (212) 279-5520.

Italian Government Tourist Office, 630 Fifth Avenue, New York, N.Y. 10020, (212) 245-4822.

Alitalia, 666 Fifth Avenue, New York, N.Y. 10019, (212) 262-4422.

Rizzoli International (Bookstore), 712 Fifth Aveneu, New York, N.Y. 10019, (212) 245-0400.

The Garibaldi and Meucci Memorial Museum, 420 Tomkins Ave., Rosebank, Staten Island, N.Y. 10305, (212) 442-1608. Has visual materials and weapons of two men as well as Meucci's early telephone.

Patern Library (Casa Italiana), Columbia University, 1161 Amsterdam Ave., New York, N.Y. 10027, (212) 280-2307.

Il Corciato (Weekly since 1933), By Catholic Diocese of Brooklyn, 1 Hanson Place, Brooklyn, N.Y. 11217. In Italian and English.

Italian Historical Society of America, 111 Columbia Heights, Brooklyn, N.Y. 11201, (212) 852-2929. John LaCorte helps get records for Italian-Americans.

Center for Migration Studies, 209 Flagg Place, Staten Island, N.Y. 10304. Publishes and organizes slide shows on Italian-Americans.

The Jewish Experience in America

Jews form a unique ethnic group. Unlike Italians, Irish, Poles and others whose definition as a group derives from shared connections to a national state or its culture, Jews carry both national and religious labels. While one may be Irish and a Protestant or Catholic and Italian, indicating that Irish Catholicism is a fortuitous and not imperative fusion, the connection between Jews and Judaism is direct and exclusive. Historically Jews were a people joined by common ancestry, a conscious national identity and shared religious values. Until close to 2,000 years ago they also had their own commonwealth in Palestine where spiritual and temporal rule followed the lines laid down in the Torah, the Five Books of Moses. In the first centuries of the Common Era Rome, which by now dominated Palestine, despoiled Jewish holy places and Jews dispersed, albeit with a commitment to return and rebuild a newly consecrated state.

During the Middle Ages major Jewish communities flourished in Spain, France, Poland and Germany. All of these Jews in different lands shared a common belief in the Torah, a legal system based on the Talmud and the traditional religious philosophy, but they differed somewhat in ritual, in appearance and the popular language they used. Jews of Germany, France and Poland were known as Ashkenazim, those of Spain were Sephardim. In Europe these Jews represented the quintessential outsiders: a national people without land; bearers of a legal system without sovereignty; a Jewish minority in Christian Europe. This last characteristic in particular left them vulnerable to frenzied religious attacks by crusaders who, in their zeal to save souls, were quite willing to torture and kill.

Banned from many countries because of their religious belief, Jews

found that those nations which did permit them residence severely limited their rights. They could not own land, take oaths, hold most occupations or reside outside the limited boundaries of the ghetto. Funnelled by these restrictions into being merchants, peddlers, tax collectors and tailors they lived on the urban rim of what was essentially an agricultural society. Confined to marginal jobs and restricted zones, they hung closely together, developing a resilient and textured community life. Locked out of general society, they emphasized religious learning, reserving the greatest honors for philosophers, rabbis, scholars and sages. Because of their isolation and difference these communities suffered periodic attacks from locals who could be whipped up on a variety of pretexts, most often religious, to rape, pillage and destroy. Such raids were known as pogroms.

Jews were also subject to forced conversion as in Spain in the Fifteenth Century. In 1492 at the behest of the Office of the Inquisition, Spain's substantial Jewish community was expelled. The first American settlers descended from Sephardim and forced converts who came to settle away from the eye of the Inquisition in South America. When Portugal chased tolerant Dutch from Brazil, the Jewish community there knew that Portuguese rule would bring the Inquisition which used torture and death to cleanse souls, so they dispersed.

One group of 23 landed in New Amsterdam (later New York) in 1654. Despite a chilly welcome from the grim Governor Peter Stuyvesant, the Jews eventually won the right to settle, trade, do business and worship in their own manner privately. Before the American Revolution, Jewish colonies developed in New York, Newport, Rhode Island, Philadelphia, and Charleston, South Carolina. The New World required investments and people;

it could not afford the luxury of exclusivity and intolerance which marked European regimes. Jews found no ghettoes, pogroms or economic restrictions here and they did well as merchants and traders.

When the Revolution came most Jews supported the Patriot cause, sometimes at a steep personal price. Perhaps the most famous Jew in the Revolution was Haym Salomon who helped secure essential financial support, after escaping from British prison for revolutionary activity. The new constitution guaranteed religious liberty (although some states in the federal scheme withheld the right to hold office from Jews) and Jews showed gratitude. In 1790 the Newport Congregation wrote President Washington: "Deprived as we hitherto have been of the invaluable rights of free citizen we now...behold a government elected by a majority of the people... which to bigotry gives no sanction...affording all liberty of conscience and immunities of citizenship..." The first president wrote back to "The Children of Abraham who dwell in this land" sharing with them his hope that "everyone shall sit in safety under his own vine and fig tree and there shall no one make them afraid." By and large that was the case as Jews joined others in the work of the new nation, rapidly assimilating. By 1830 approvimately 6,000 Jews inhabited the American states.

Fifty years later the number had jumped to 250,000 as a result of German Jewish immigration. At first a large number of these newcomers turned to peddling in cities, towns and far-flung settlements across the United States. Many remained peddlers all their lives but others used their heavy packs to climb to success. Some like Joseph Seligman became millionaires. American Jewish banking firms like Speyer and Speyer, Kuhn Loeb, and Goldman Sachs underwrote much of Gilded Age America's industrial expansion. Jewish manufacturers, merchants and professionals emerged in

these years underscoring the rapid mobility and adaptation of the German Jews. Another adaptation to mainstream America was Reform Judaism which downplayed traditional ritual and piety in favor of rationalist principles and Protestant forms.

A much larger wave of Jewish immigration commenced in the 1880's. Harassed, persecuted and economically oppressed the Jews of Eastern Europe came in ever increasing numbers driving the American Jewish population to almost four million in the 1920's. New York City served as the principal clearing house for this immigration, jamming these punished souls into unbelievably congested neighborhoods and dilapidated housing. The first and most important ethnic conclave was the Lower East Side of Manhattan. Here the bearded Yiddish-speaking immigrant Jews wedged between equally exotic Italians, Bohemians, Greeks, Blacks and other minorities. The immigrants built their ethnic institutions to care for each other, teach their children and provide Houses of Worship. Other Jews-the successful and established Germans-poured tremendous sums of money into their own charitable institutions to help settle, train and care for their Russian, Polish, Rumanian and Austro-Hungarian brethren. Immediate conditions were often primitive and depressing, but employment was available especially in the clothing industry and, despite low wages, one could aspire to a better job.

For the children, upon whom all aspirations focused, a job was not enough. The parents wanted more and used the key of public education to open the professions and white collar positions for their offspring. First generation offspring, attended college in amazing numbers and by 1930 more than half of New York's doctors, dentists, lawyers and school teachers were Jewish. For themselves and their fellow workers, the older generation

fashioned a powerful union movement under such leaders as Samuel Gompers, David Dubinsky, Sidney Hillman and Morris Hillquit. They also became politically active, demanding and receiving a fair share of political attention. Within the space of one generation Jews achieved a remarkable transition from immigrant outsider perched on the edge of the economy to an influential pressence, on a par with the long established American groups.

Despite their success, or perhaps because of it, social discrimination and anti-semitism surfaced by the 1920's. Jews could not get jobs with utility companies (for example, the telephone company), retail chains, insurance firms, commercial banks, and most prestigious law firms. Most colleges would hire only the most outstanding Jewish scholars and even then withhold promotions. Universities established quotas to keep Jews out. Henry Ford, the automobile magnate, launched a splenetic anti-Jewish barrage in his newspaper, The Dearborn Indpeendent, and hate groups like the Ku Klux Klan, The Silver Shirts, the Christian Front and the German-American Bund preached a venomous Jew hatred.

In this climate Congress took little note of the problem Jews confronted in Germany. Hitler took his first steps toward the "Final Solution" in the early thirties, directing hostility against the Jews. One of the few options open to these Jews was emigration. But the U. S. had in the 1920's enacted a highly restrictive policy on immigration placing specific quotas on the number of immigrants to be accepted from each nation. Congress turned a deaf ear to all appeals for relaxing these quotas and permitting German Jews to enter as refugees. With America virtually closed, and other nations equally hesitant about accepting them, tens of thousands of Jews who could have escaped death were condemned to the crematoria.

A relatively small number of German-Jewish immigrants did arrive under the quotas. A sizeable number of Americans complained that these people would not find jobs or, alternately, that they would take jobs from Americans, or that they had no contribution to make. And yet this was a remarkable influx. Albert Einstein is one of the best known of this group for his work in atomic physics, but outstanding writers, composers, scholars and artists made valuable contributions to American society. For all the talk, especially by anti-semites, of Jewish domination and despite the palpable high quality of the German immigration, nothing could be done to persuade Congress and the President to allow more Jews to come. Only after World War II and the blistering knowledge of the death camps did America turn more liberal.

Perhaps it is this experience of helplessness in the face of genocide that galvanized American Jewry behind the Zionist dream. Before World War II the notion of a separate Jewish national homeland in Palestine did not generate overwhelming support among American Jews. In particular Reform Jews resented the implication that Jews nourished a separate national vision. They also bristled at Theodore Herzl's argument that Jews could not be safe in enlightened European nations. All such reservations turned moot with the Holocaust; Jews it appeared did need a place to live in safety. With successive wars in 1948, 1956, 1967 and 1973 American Jewry has become even more implacably committed to the safety and vitality of the Jewish State of Israel, investing tremendous sums of money and an enormous emotional involvement in this middle-eastern state.

By the late '70s Jews are a largely native group, over 85% native born. They look back on the immigrant experience with nostalgia and pride. They helped build successes in manufacturing, enterprise, and a host of

commercial fields. Jewish moguls crafted the first vehicle of mass American culture with the moving picture industry. Other Jews wrote plays, authored books, entertained audiences, ran newspapers, and television networks. More than one in four American Nobel Prizes in science went to Jews. They have been prominent doctors, poets, publishers, artists and lawyers, with Louis Brandeis, Felix Frankfurter, Abe Fortas and Arthur Goldberg serving on the Supreme Court. Jews cast a large shadow in the field of education and academia; in politics the names Herbert Lehman, Jacob Javits, Abraham Ribicoff, Henry Kissinger, and Edward Koch are just a few examples of their representation. To many they appear as solidly arrived members of "the establishment" with good jobs, good educations and good incomes. Jews themselves, however, feel far less secure. These general characteristics miss too many specifics: the poor and elderly Jews who suffer crime and loneliness in slum areas; Chassidic Jews who seek to pursue their own religious style, but often come into abrasive contact with other minorities; middle class Jews who fear that the demands of other minorities will deprive them of what they worked very hard to achieve. A deeper insecurity licks at them. German Jewry too had attained marked success; yet Hitler killed one-third of world Jewry. Hundreds of thousands who barely escaped the death camps are haunted by fears. Anti-semitic rhetoric from radical and militant groups, the rise of such movements as the American Nazi Party, and the evolution of a less friendly American attitude toward Israel fuel their anxieties about being a vulnerable minority. Aware of a history of suffering for little apparent reason, they fear the possibility of national anti-semitism.

The history of Jews in America spans three centuries and more. In

its broad outline it is no different from other such migrations. Large numbers unsatisfied with the Old World of Europe latched on to the American Dream and crossed the Atlantic. They landed and suffered and adapted and worked in creative collaboration with their adopted country's opportunities. Together with others they pushed back frontiers, built cities, crafted a native culture and fashioned a powerful and prosperous economy. In times of crisis they joined other immigrants in defending and protecting their new homeland and its freedoms. Jews also brought unique gifts. They carried an ancient past and a moral vision strengthened by an awareness of death and persecution. They bore a reverence for knowledge and the proof of rational argument. They offered the experience of a people who knew oppression and had considered remedies to social problems. From their new country they received a right to plant their faith and nurture it; to live life in their own fashion; to make their contribution and receive a fair payment.

BIBLIOGRAPHY OF RESOURCES

Books

The single most important and comprehensive collection of information on Jews and Judaism is the Encyclopedia Judaica. Jerusalem, 1972. An indispensable study. Beyond this source many others are available. Here is a partial listing.

Ausubel, Nathan. The Book of Jewish Knowledge. New York: Crown, 1964. An encyclopedia of Judaism and the Jewish people covering all elements of Jewish life from Biblical times to the present. Also includes a special index of persons which provides essential information about noteworthy Jewish figures who have influenced the world as well as Jewish history, culture, and belief.

Butwin, Frances. The Jews in America. Minneapolis, Minnesota: Lerner Publications Company, 1969. A part of the In America series; very readable, well-illustrated, and excellent for junior high students.

Donin, Hayim. To Be A Jew. New York: Basis Books, 1972. An excellent compendium of Jewish law, custom and practice.

Epstein, Benjamin R. and Arnold Forster. Some Of My Best Friends. New York: Farrar, Straus and Giroux, 1965. An attempt to show discrimination which exists in American society toward Jews. Shows how anti-semitism is manifested in daily life in the U. S. For teachers.

Feingold, Henry. Zion in America. New York: Twayne, 1976. The best single volume textbook on American Jewish history. For teachers.

Flannery, Edward. The Anguish of the Jews. New York: The Macmillan Co., 1965. The history of anti-semitism written by a Catholic priest. For teachers.

Forster, Arnold and Benjamin Epstein. The New Anti-Semitism. Based on a 3½ year study by the ADL. New York: McGraw-Hill, 1974. Deals with anti-semitism in America today and the widespread incapacity or unwillingness to comprehend the necessity of the existence of Israel to Jewish safety and survival throughout the world.

Gilbert, I. and O. Tarcov. Your Neighbor Celebrates. New York: Anti-Defamation League, 1971. 40 pp. Clear explanation of Jewish Holidays. Easily read by students and inexpensive enough to buy one for each student. (pamphlet)

Glazer, Nathan. American Judaism. Chicago: University of Chicago Press, 1957, 1972. An excellent essay on the development of Judaism within the fabric of American Jewish history.

Gordis, Robert. Famous Jewish People. New York: Horizon Press, 1955. A collection of essays dealing with various aspects of Jewish life in America. Religion, culture, and the community are covered.

Gordon, Albert. Jews in Suburbia. Boston: Beacon Press, 1959. Account of Jewish experiences in settling in suburban areas in various parts of the U. S.

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_____ Adventure in Freedom: 300 Years of Jewish Life in America. New York: McGraw-Hill, 1954. A leading historian's interpretation of American Jewish history.

Handlin, Oscar and Mary. Danger in Discor. Anti-Defamation League. A history of the origins and causes of anti-semitism in the U. S.

Heschel, Abraham Joshua. Israel: An Echo of Eternity. New York: Farrar, Straus and Giroux, Inc., 1969. Writing poetically about Israel's past, present and future. Dr. Heschel underlines its historical and religious significance not only for the Jews but for the whole world.

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Hobson, Laura. Gentlemen's Agreement. New York: Simon & Schuster, 1947. Highly readable novel about "polite" anti-semitism.

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Howe, Irving. The World of Our Fathers. New York: Harcourt Brace Jovanovich, 1976. A detailed and graceful study of immigrant Jewish life. Sturdily intellectual. Best seller.

Kertzer, Rabbi Morris. Today's American Jew. New York: Bloch, 1973. Portrays the life, the contributions, and the attitudes of today's American Jews. Makes use of studies of Jewish community profiles and other findings by social scientists.

Kertzer, Rabbi Morris N. What Is A Jew? New York: The World Publishing Co., Inc., 1953. A guide to Judaism in which a distinguished Rabbi covers questions on the customs and beliefs of the Jews as a people. (Helps non-Jews understand Jews better--Students.)

Kessner, Thomas. The Golden Door: Italian and Jewish Immigrant Mobility in New York City, 1880-1915. New York: Oxford University Press, 1977. A comparative study of the two largest immigrant groups in the City of New York.

Laquer, Walter. A History of Zionism. New York: Holt, Rinehart and Winston, 1972. A comprehensive history of the Zionist movement from a discussion of its European background to the formation of the state of Israel.

Leonard, Oscar. Americans All. New York: Behrman House, 1944. The stories of many Americans who were Jews and devoted their hearts and lives to the building of free America. True-to-life stories of American Jews. (Great for students.)

Rischin, Moses. The Promised City-N.Y. Jews, 1870-1914. Cambridge, Mass.: Harvard University Press, 1962. Covers immigration period of Eastern European Jews to U. S.

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Ruderman, Jerome. Jews in American History. New York: Anti-Defamation League of B'nai B'rith, 1974. Concise and essential guide.

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Sanders, Ronald. The Downtown Jews. New York: Harper & Row, 1969. Account of Jews in New York and their cultural establishments.

Sklar, Marshall. America's Jews. New York: Random House, 1971. A fine sociological study of the contemporary American Jewish Community.

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Suhl, Yuri. An Album of the Jews in America. Franklin Watts. An exciting narrative history of the Jews in America, focusing on their trials and successes. Archive photographs are used generously to supplement the text. Elementary through high school.

Werblowsky and Wigador. The Encyclopedia of the Jewish Religion. New York: Holt, Rinehart and Winston, 1966. Comprehensive account of the practices, beliefs and rituals of Judaism.

Films

Jewish Legends and Tales. Film, 30 minutes, black and white. Elie Wiesel, novelist and master storyteller, weaves the past with the present as he recounts tales from the Midrash and Hassidic literature in this film. Rental $12.50 (Edited for classroom use.)

The American Jewish Writer. 30 minutes, black and white. This film traces the American experience of twentieth century writers and pays particular attention to three contemporary literary figures--Bernard Malamud, Saul Bellow, and Philip Roth. Rental $10.00 (Teachers guide available-35¢.)

An American Girl. 29½ minutes, black and white, cleared for TV. The story of an American teenager who is mistakenly believed to be Jewish by her friends and neighbors. The particular incident, based on an actual event, revolved around anti-semitism, but the story is basically concerned with irrational prejudice. A dramatic and stimulating discussion starter.

The Chosen People. 27 minutes, black and white. An effective dramatization of the problems of anti-semitism in America. In this revealing story, Ann and her friends learn that the community club that they have selected for their senior prom does not admit Jews--making it impossible for some of their classmates to attend. In seeking a reason for this the teenagers discover irrational prejudice in their own community.

Anti-Semitism in America. 25 minutes, black and white. Dr. Melvin Tumin, Professor of Sociology at Princeton University, presents a study in depth of the attitudes and motivations behind anti-semitism.

Night and Fog. 31 minutes, color, rental $25.00. Renais' classic documentary on man's inhumanity to man: life, death and torture in Nazi camps is graphically exhibited.

Israel: A Story of the Jewish People. 31 minutes, color. Distributed by the Anti-Defamation League. Traces the 4,000 year history of the Jewish people from the Fertile Crescent, through the Diaspora, and back to the young state of Israel. Animated sequences illustrate the earliest periods. Still photographs document the early pioneering days in Palestine, the horrors of the Holocaust, the creation of modern Israel, and return of European refugees to their spiritual homeland. Rental $15.00.

Israel: The Reality. 28 minutes, black and white, rental $12.50. An edited version of a CBS TV special, based on the renowned photographic exhibit which toured the U. S. from 1969-1971. Concentrating on three photographers, the film conveys the spiritual qualities of the land, the pioneering spirit of the early settlers, and the mood of the people today.

Audiovisual Materials

The American Jew. 45 minutes. Sponsored and distributed by the Anti-Defamation League. Nominal rental fee. Inquire at all ADL offices. Portrays the story of the Jew in the U. S. and their contributions to American civilization.

Between Two Eternities. 30 minutes. Rental $8.50. Distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America. Depicts episodes in the life of Solomon Schecter--teacher, scholar, and one of the architects of Conservative Judaism in the U. S.

The Gift. 30 minutes. Rental $8.50. Distributed by the National Academy for Adult Jewish S udies of the United Synagogue of America. Incidents in the life of Judah Touro. Highlights his liberation of his slaves and points up the meaning of the gift of freedom.

Lawyer From Boston. 30 minutes. Rental $8.50. Distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America. Highlights episodes in the life of Louis D. Brandeis, and tells how he discovered his Jewish heritage.

The Pugnacious Sailing Master. 30 minutes. Rental $8.50. Distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America. Tells the story of Uriah P. Levy, who was instrumental in the abolition of corporal punishment in the United States Navy. It vividly depicts the anti-semitism to which he was subjected and his reluctance to conceal his Jewish identity.

To Be As One. 31 minutes. Rental $15.00. Distributed by the Jewish Center Lecture Bureau, National Jewish Welfare Board. Aims to portray the Jewish Community Center program by focusing its story on the activities of a typical Jewish Center.

Young Sam Gompers. 30 minutes. Rental $8.50. Distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America. Shows the early life of Samuel Gompers, whose participation in the labor movement culminated in the founding of the American Federation of Labor.

Who Are The American Jews? 30 minutes. Black and white, cleared for TV. A portrait of the Jews as a religious-ethnic-cultural historic entity, with particular emphasis given to the American Jewish experience.

The Inheritance. 35 minutes. Black and white. This is one of the most effective films ever produced on the late 19th and 20th century migration of millions of people from all corners of the world to America. Uses historic film footage and dramatic still photographs.

Jews in America. A two-part filmstrip covering over 300 years of Jewish life in America. Graphically illustrated with photographs, engravings, and paintings. Accompanied on cassette by music, reading and narration.

Haym Solomon-Financier of the Revolution. Rental $7.50. Distributed by the Union of American Hebrew Congregations. An account of the life of Haym Solomon, showing his patriotic endeavors towards the cause of liberty, as well as his financial aid during the American Revolution.

Isaac Mayer Wise: Master Builder of American Judaism. $7.50, including teacher's guide. Produced and distributed by the Commission on Jewish Education, Union of American Hebrew Congregations. Tells the dramatic story of an important dynamic religious leader. It describes his adventures, his struggles and his ultimate success in creating the major institutions of Reform Judaism in this country.

Ceremonial Objects of Judaism-Filmstrip. 42 frames, in color with a narrator's script. Script consists of two units, "In the Synagogue" and "In the Home" and depicts the ceremonial objects associated with these institutions. Distributed by Alexander Arkatov, Alexark and Norsim, Inc., 156 North Arden Blvd., Los Angeles, Calif. 90004, Cost $7.50.

Your Neighbor Celebrates-16mm., sound, in color. 27 minutes. (Follows pamphlet of same title.) Depicts the ceremonies of the Jewish Holy Days: Rosh Hashanah and Yom Kippur, and the three festivals: Passover, Shavout, and Sukkot are portrayed by a cantor and a rabbi and a neighborhood Youth Council. Includes portions of synagogue services. Rented by Anti-Defamation League of B'nai B'rith.

Judah Touro, Friend of Man. $7.50, including teacher's guide. Record of narration is also available, $21.00. Distributor Anti-Defamation League of B'nai B'rith. Illustrates the story of the life and work of Judah Touro. the American Jewish patriot and philanthropist, and the growth of the American Jewish Community in which he played an important part.

Major Noah. $7.50, including teacher's guide. Produced and distributed by the Jewish Education Committee of New York. Describes the colorful life of Mordecai Manuel Noah--adventurer, journalist, U. S. consul, editor, and dreamer of a Jewish state in Ararat, an island in the Niagara River.

Rabbi Stephen S. Wise: A Twentieth Century Prophet. $7.50, including teacher's guide. Record $2.00. Sponsored and distributed by the Commission on Jewish Education, Union of American Hebrew Congregations. A review of the life of Rabbi Wise, highlighting his leadership in the religious, Zionist, and cultural affairs of the American Jewish Community, as well as the role he played in combatting prevailing social evils.

300 Years: Memorable Events in American Jewish History. $7.50, record $2.50. Distributed by the Commission on Jewish Education, Union of American Hebrew Congregations. Traces the participation of Jews in the westward movement and in the various explorations which extended the frontiers of the United States, and lays stress on the development of the American Jewish Community and its religious institutions.

Through the Years: Jewish Women in American History. $7.50, including script. Sponsored and distributed by the National Federation of Temple Sisterhoods. Deals with the contributions of the Jewish women to the life of the Jewish and the general community in America for the past three centuries.

Additional Resources

National Jewish Organizations

Additional information on various aspects of Jewish religious and communal life may be obtained by writing to the following national Jewish organizations. (For a complete listing of Jewish organizations see the American Jewish Yearbook published by Jewish Publication Society, Philadelphia.)

Community Relations

American Jewish Committee, 165 E. 56th St., New York, N.Y. 10022
American Jewish Congress, 15 E. 84th St., New York, N.Y. 10028
Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, N.Y.. 10017

Research and Education

American Association for Jewish Education, 101 5th Ave., New York, N.Y. 10003
American Jewish Historical Society, 2 Thornton Rd., Waltham, Mass. 02154
B'nai B'rith Hillel Foundation, 1640 Rhode Island Ave. N.W., Washington, D.C. 20036 (for college groups)
Jewish Book Council of America, 15 E. 26th St., New York, N.Y. 10010
Yivo Institute for Jewish Research, 1048 Fifth Ave., New York, N.Y. 10028

Philanthropy

American Jewish Joint Distribution Committee (JDC), 60 E. 42nd St., New York, N.Y. 10017
United Jewish Appeal, 1290 Ave. of the Americas, New York, N.Y. 10019
Council of Jewish Federations & Welfare Funds, 315 Park Ave. S, New York, N.Y. 10010

Periodicals

Commentary (monthly), American Jewish Committee, 165 E. 56th St., New York, N.Y. 10022
Jewish Currents (monthly), Jewish Currents, Inc., 22 E. 17th St., Suite 601, New York, N.Y. 10003
Jewish Spectator (monthly), 250 W. 57th St., New York, N.Y. 10019

In 966 the Duke Mieszko I accepted the Roman Catholic faith for himself and pressed it upon his people beginning a new chapter in Polish history. Over the succeeding centuries Poland, with its vast feudal system, developed as the eastern outpost of Western Civilization, participating in such cultural and intellectual movements as scholasticism, Renaissance, Reformation, Enlightenment and Romanticism. The founding in 1364 of the University of Cracow by King Casimir the Great placed an important center of learning and culture in this European state. It was at this university that the famed mathematician Nicholas Copernicus conducted his studies. Poland embraced a broader cultural tradition when in the fourteenth century it became home to thousands of Jews escaping Western European persecution. In the sixteenth century Unitarians and other dissenting groups contributed a cosmopolitan elan to the Polish state; while religious wars scarred much of Europe in the 1500's, Poland enjoyed relative peace. Indeed, under the strong kings of the Jagello dynasty, the kingdom of Poland joined with the Grand Duchy of Lithuania, creating a commonwealth in 1569 in which diverse peoples came together forming one of the largest states in Europe stretching for a time from the Baltic to the Black Seas. In its glory this nation stood as a bulwark defending Europe from Asiatic invaders. In 1683 King Jan Sobieski's forces contributed to the defeat of the Ottoman Turks at the Battle of Vienna.

By the 1650's Poland entered a period of decline. Weakened by internal divisions, squeezed by more modern and powerful neighbors, Poland could not protect itself as Russis, Prussia and Austria began in the late eighteenth century carving pieces of Polish geography for themselves. In 1797 these three powers divided the last remnant left over from two previous

partitions and the name of Poland disappeared from the map of Europe.

For a brief moment during the Napoleonic Wars, a small part of Poland acquired semi-independence receiving recognition from Napoleon as the Duchy of Warsaw, but with the dictator's downfall this parcel was awarded to the Czar of Russia. It continued its quasi-autonomous status as the Congress Kingdom of Poland until the Poles rose in unsuccessful revolt in 1830. Thereafter it became a fully subject province and so it remained until after World War I.

Despite the foreign occupation, Poles maintained a separate culture and national consciousness. Several attempted insurrections kept the political memory of Poland alive. Cultural and political leaders sustained Polish identity in their work. These included the writers Boleslaw Prus, composer-musicians Frederic Chopin and Ignace Jean Paderewski, and Marie Sklodowska-Curie whose historic discoveries included uranium and polonium (named for her native land). The world famous novelist Joseph Conrad (originally Teodor Josef Korzeniowski) was descended from a family of Polish exiles and was deeply involved in issues of Polish nationalism.

The greatest obstacle to Polish unity, in some ways more serious than the political divisions, was the deep social chasm between the gentry and the peasant classes. The peasants constituted more than 70 percent of the Polish population, but serfdom bound them in ancient ties to the earth but at the same time denied them any property or political rights. They owed their landlords burdensome labor services and stood subject to him in matters of civil and criminal justice.

Poles first came to the American colonies in 1608 when a group of artisans settled in Jamestown, Virginia. Polish Brigadier General Thaddeus

Kosciuszko later won fame in the service of the American Revolutionary cause. He was especially effective at Saratoga and won a remarkable encomium from Thomas Jefferson who called him "as pure a son of liberty as I have ever known, and of that liberty which is to go to all, and not to the few and rich alone." Kosciuszko's colleague Casimir Pulaski also offered his services to the new nation building its cavalry and leading troops against the British.

Polish immigration remained episodic until 1870 when Polish peasants began to leave Prussian territory in reaction to the pressures of landlessness and general agricultural distress. Poles from other sectors joined the stream and by World War I approximately 1.25 million Poles arrived seeking, like other immigrants, economic opportunity and political liberty. The overwhelming majority of these immigrants were peasants who, despite the fact they came from three separate nations, shared a language, religion and culture. The immigration included a small leaven of Polish nobility who were hounded out of Europe because of their political activity.

All these Polish immigrants came together in Polonia, the American Polish community. Some emigres referred to Polonia as the "fourth province of Poland." To others it represented not merely a place to wait for Polish independence and reunification, it was the basis for a new society made up of Poles living in America who tried to make a new synthesis of their past and present. Both groups of Poles continued to identify with the homeland. During World War I Polonia provided large sums of money, a division of men and political pressure on American government officials in the service of the Polish cause. In 1918, in part as a consequence of these efforts, President Woodrow Wilson championed the rights of a reconstituted independent Poland at the Paris Peace Conference in 1919. From

this peace an independent Poland emerged.

By this time Polonia stretched across three dozen states and thousands of local communities with the vast majority concentrating in the industrial cities of the Great Lakes Basin from New York to Illinois. Chicago, Detroit, New York City and Buffalo attracted considerable Polish population with Chicago, the fastest growing urban center west of New York, gathering more Poles than any other city. Polonia imported nuns and priests from Poland to serve the newly formed parishes which became focal points and community centers. Mutual aid societies and schools developed within the parish framework, fostering Polish customs and language. The ethnic communities developed some economic services for their members such as local stores, medical offices, legal and writing services, as well as such larger sources of employment as coal and sausage companies. Most Polish immigrants, however, worked for American industry as miners or semi-skilled and unskilled steel and automobile workers.

The role of the local parish has proved crucial in crystallizing the Polish community (although the majority are Catholic, a minority belong to the Polish national church.) As in other ethnic communities, the church defines its role broadly as a religious institution within a particular ethnic framework. The family too is a powerful institution with its rigidly defined sex roles and the clear expectation that the second generation will continue to live near, and follow the advice of parents even after marriage. Family reputation plays a very important part in a highly developed system of status in the local community. Thus leisure time and holidays are generally shared with family and kin, often in family circle get-togethers.

The Polish immigrants settled into their communities, took their blue

collar jobs and added their particular color to the American mosaic, but many Americans did not welcome them. Most Polish newcomers tended to the poor, Catholic, peasant farmers with little formal education. They found it difficult to make the necessary adjustments for life in an urban industrialized society. Consequently they were often portrayed as a stolid inarticulate people, nothing more than "ox-like clods." Such judgments often reflected native bias but they could hurt, especially when Poles became the butt of biting and insulting jokes. When use of this type of humor rose in the sixties and seventies, Polonia launched a feeling campaign against this trend.

The old emigration's first generation Polish Americans still reside in the older sections of American cities, while their children and grandchildren have moved to the outskirts or the newer suburbs. In these older areas they are often located in racially changing neighborhoods. The villagers' traditional fear of strangers combined with a lack of familiarity with people of different races (due to their absence in Poland) and the prior segregation of the Polish and black communities has, at times, resulted in hatred and fear of the blacks. The Puerto Ricans and Mexicans are also met with hostility in that they represent different life styles and are symbolic of the break-up of the old Polonian community. Studies of residential areas of elderly Polish Americans in cities present a picture of sadness, anger, feelings of abandonment by neighbors, and family and social isolation. The "Needs Assessment of Chicago Elderly" survey found that Poles have negative attitudes toward their neighborhoods at a frequency higher than that of any group but the blacks, and consider safety to be a major problem.

By the 1950's many Poles who could afford to leave the central cities

of Polonia moved to suburban areas out of the orbit of Polonian culture. These Poles generally achieved economic stability in blue collar jobs but the third and fourth generation are increasingly turning to education and white collar employment, accentuating the assimilative trend. At the same time, Polish scholarly and cultural organizations (apart from the church) have materialized in response to the ethnic revival of recent years.

Moreover, the post-war Polish immigration brought over a different Polish element to the U. S. After Poland defied the demands of Nazi Germany she was invaded by Nazi forces on September 1, 1939; on September 17 Russia marched across the eastern front. Poles fought valiantly and hampered German efforts with an effective underground movement. Polish army and navy units commanded by a Polish government-in-exile contributed to the Allied war effort. Despite these efforts Poland suffered staggering losses in the second World War. Six million of her inhabitants (3 million Jews and 3 million Christians) died. Most were killed in the terrible gas chambers of Maidanek, Auschwitz and Treblinka. Other Poles died at the hands of the Russians who deported millions to slave labor camps and slaughtered thousands of Polish officers in the forests of Katyn. Therefore it was with particular bitterness that Poles viewed such Big Power agreements as Yalta and Potsdam which placed post-war Poland under a Russian sphere of influence.

The Poles who came to America as part of the post-war emigration was an even more heterogeneous group than had been the old emigration. They were admitted by the special Displaced Persons Act of 1948 and subsequent laws. Many had spent up to five and six years in labor or other concentration camps and prisons in Germany. Others spent years fighting with the allied armed services in Europe or wandered the world after being de-

ported by the Russians. Their background and the procedures they followed in resettlement were very different from those of the earlier peasant, middle class, or intelligentsia immigrants. They had been reared in independent Poland which had made concerted efforts at mass education; they came from urban communities more frequently than from rural; and they had been involved in a variety of occupations. The intelligentsia was well represented among them, due to the German and Russian attempts at liquidating this segment of the population and its tendency to participate in the underground government and the Warsaw uprising, which resulted in its frequent dislocation. The experiences of uprooting, survival, participation in the fighting or underground inside and outside of Poland changed their outlook and concerns with world affairs, the unwillingness of most to return to communistic Poland created a strong motivation for success in the adopted country. Their adjustment to American society was facilitated by a complex social system created to screen applicants in Europe, obtain guarantees of housing and employment or at least temporary financial support from sponsors, arrange for the trip, and obtain the cooperation of local communities. This influx added a spirit of diversity and complexity to Polonia.

There are certain celebrations that have come to be associated with the American Polish community which seek to affirm their bond to a common background. In May many Poles observe a commemoration of the adoption of the Polish constitution, in November some rekindle the spirit of the 1830 Revolution, and in January others celebrate the memory of the 1863 insurrection. Perhaps the most well-known of these celebrations is the October Pulaski Day Parade, which pays homage to the Polish contribution to America, a contribution which includes such important or famous individuals

as Senator Edmund Muskie, Presidential adviser Zbigniew Brzezinski, Lieutenant Governor of New York State Mary Ann Krupsak, sports figures Stan Musial, Carl Yastrzemski and entertainers Pola Negri and Bobby Vinton. Polish Americans have also made outstanding achievements in the fields of scholarship, music and the arts.

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SECTION TWO: LESSON IDEAS AND ACTIVITIES

LESSON IDEAS IN ETHNIC STUDIES

1. From where did these people come and in what places did they settle?

   a. Geographical studies: map studies--global, relief, outline, product resource, 3-D, demographic displays.

   b. Plot emigration of particular ethnic groups on a time line.

   c. Bulletin boards (pictures, travel posters, stamps, coins, etc.)

   d. Additional aids: films, film strips, overhead transparencies, tapes, slides, records, etc. (See District Film Catalogue)

   e. Research activities: interviews, visitations, graphs, surveys, newspapers, diaries, magazines, photos, geneologies.

   Specific Illustration
   Blacks--distribute world outline map with pins connected by wires tracing origin from Africa, Middle East, and Caribbean Islands. Connect with colored string to show routes traveled from origin to U. S.

2. Why did they move?

   a. Interviews with pupils, relatives, and other resource people.

   b. Research--determine economic, political, religious and social motivation.

   c. Dramatizations--mini plays involving students, based on own or parents' experiences.

   d. Collections of pictures highlighting specific causes of migration--e.g. potato famine, war.

   e. Diary of an immigrant.

   f. Stories and songs about immigration and life in "old country."

   Specific Illustration
   Roots--relative to the Black Experience--life as a free African; life as a slave; disruption of family life (child being torn from family unit and sent away); someone capturing a black child and bringing him to America; the slave ship; etc.

3. What problems did these new immigrants encounter and how did they adjust to the new way of life?

   a. Interviews--written, tape, film: Then and Now, include older immigrant representative as well as recent immigrants.

   b. Neighborhood demographic surveys--to determine ethnic population.

c. Organizations for self-help--e.g. societies, Aspira, benevolent associations.

d. Language

1) Newspapers and magazines--use copies of ethnic newspapers and magazines to compare with American newspapers and magazines and discuss differences and similarities.

2) Lister to recording or speaker of the language to realize the oral differences.

3) Radio and TV shows--Greek, Spanish, Yiddish, etc.

e. Discrimination: Then and Now

1) Housing--The East Side as the crucible of the melting pot; ghettoes, extent of the ghetto.

2) Political bigotry--e.g. know-nothing party, KKK, poll taxes.

3) Analyze political cartoons--use old newspapers and magazines.

f. Cultural differences

1) Food fairs

2) Fashion show

3) Song fest, musicales

g. Visitation--Ellis Island, Spanish Museum, Jewish Museum, Museum of the American Indian.

h. Audio-visual--showing films such as Storm of Strangers series, Miguel, etc. (Check District Film Catalogue)

i. Pen Pals

1) Minority child within city.

2) Child in country of origin.

j. Illegal aliens--a growing problem in the U. S.

4. What did the newcomer find here?

a. Then and Now--look at newspapers, magazines and compare ads, etc. Use New York Times Excerpt Service, library files.

b. Interview grandparent on what it was like then--tape or in person, question period.

c. Films and filmstrips--Storm of Strangers series; Jacob Riis photos.

d. Short excerpts from novels and memoirs--e.g. DeToqueville, My Antonia.

e. Visitation to ethnic areas in city--Chinatown, Little Italy.

f. Role playing--examining real-life situations; rural vs. urban living, language problems, social customs.

5. What type of work did they engage in?

a. Take surveys utilizing interviews and questionnaires--graph or chart results.

b. Contact unions, benevolent societies, ethnic organizations for source material, films, speakers--e.g. Greek Orthodox Church, Aspira, NAACP.

c. Time line to show historical perspective of kinds of employment available at particular time in development of American industry e.g. King Cotton, industrial revolution, westward expansion.

d. Examine ads in ethnic and other newspapers to see what jobs are available to immigrants today.

e. Research--use library for books and pictorial materials.

6. Contributions
** Do not develop competition between ethnic groups.

a. Famous men and women--Hall of Fame.

b. Language

1) Make a list of English words and phrases which come from foreign language--e.g. pizza, democracy, shtick.

2) Books of word and phrase origins--trace roots of English language.

c. Food

1) Food fair--diversity of the "American" menu--parental involvement.

d. Fashion show--styles which have ethnic derivation--e.g. beret, "gypsy" dress, Irish wools, etc.

e. Science--overall awareness of the contributions of people of all groups who have developed the technology of modern society.

f. Sports

1) Personalities

2) Games--learn some specific ethnic games, e.g. San Serene

g. Art--visits to museums, exhibits; developing arts and crafts activities geared to "ethnic" styles.

ACTIVITIES FOR
BLACK HISTORY AND CULTURE WEEK

General Aims:

"For many people in our schools, knowledge of the history and culture of black people should help them understand their heritage and achieve a self-identification which can be developed into a better self-image. Children of other ethnic backgrounds will have an opportunity to learn about a large group of Americans who make up our pluralistic society and about several groups of black people who live in Aftica."

"At the end of the school year, the pupils should have an understanding commensurate with their grade level, of the role and contributions of black people, both in America and other parts of the world. It is our hope that such knowledge will help young children appreciate current social change and prepare them to live harmoniously with others as adults." (Black Studies Bulletin #3 - Foreward p.iii)

"1. To enrich the teaching of American history by giving careful attention to the role and contributions of black people.

2. To help black children develop better self-image through knowledge of their rich heritage.

3. To develop in students, both an awareness and an appreciation of the achievements of Afro-Americans.

4. To enable students to understand the current civil rights revolution through knowledge of past struggles of black people.

5. To help correct the present images of Afro-Americans."
(Black Studies Bulletin #3 - Foreward p.vi)

Black history and culture has several different and various aspects which must be kept in mind when planning lessons and activities.

1. The role of Black Americans in shaping our country's history from the revolution through the current struggle for recognition.

2. The role of Black Americans who have been cultural contributors.

3. The history and culture of Africa.

4. The history and culture of the West Indies.

Activities For The Classroom:

1. Read or listen to stories about Black Americans. (Similarities among all people will be noted. The child will become more aware of the basic needs of all people.)

2. Read or listen to a book about Africa.

3. View a filmstrip about famous Black Americans or about Africa.

4. Become acquainted with African or West Indian musical instruments. Make a steel drum or maracas.

5. Engage in an art activity such as making a bead necklace, clay animals, soap doll, mask, etc.

6. Learn to say hello in different African languages.
   Ghanan - "A-a-a-a"
   Swahili - "Jambo"
   Nigerian - "E pele o"
   Ugandan - "Ota"

7. Learn a song which African or West Indian children sing.

8. Listen to a recording of an African or Caribbean folk song.

9. Learn about types of shelter found in Africa. Make a clay model or a diorama.

10. Make a pictorial display
    Famous Black Americans
    Life in Africa

11. Learn about Africa from studying the map or globe. Discuss geographic characteristics of Africa.

12. Discuss TV show "Roots" and its meaning for today.

13. Learn the role of the mask in African cultures. Examine pictures or actual mask. Make replicas of some from paper mache.

14. Take a trip to Museum of Natural History or Brooklyn Museum to view masks. (Children who go with parents can report back to class.)

15. Teach a game African children play.

16. Invite a visitor to class who has lived in or visited Africa to tell about their experiences.

17. Plan a "make-believe" visit to an African country. Discuss what would be needed for trip.

18. Discuss animals that live in or come from Africa.

19. Have a food tasting experience.

20. Listen to a poem written by a Black American--Langston Hughes, Countie Cullen, etc.

21. Review what children learned about the civil rights struggle when studying about Martin Luther King.

22. Select a famous Black American. Encourage child to read about this person in encyclopedia or biography. Prepare a report to share with class about that person's accomplishments. (Some choices might be Harriet Tubman, John James Audubon, George Washington Carver, Charles Richard Drew, Mary McLeod Bethune.)

23. Read about some Black Americans in Scott-Foresman Reading Systems (Level 8 - pp. 50-64) and then develop a chart about their accomplishments.

24. Assemble a display of artifacts from Africa--masks, carvings, fabric, daishikis, etc. Relate the acceptance of some items (daishiki, Afro harido) in western culture.

25. Explore the role of music as a form of communication by listening to the lyrics of some calypso songs. Children can discover what we learn about the culture of a people by listening to theis music.

26. "Cities Around The World" is a second grade Social Studies unit. Relate that to the study of Lagos, Nigeria. (See Social Studies Curriculum Guide-Grade 2)

Materials:

Sources For Teachers (Note: The Shomberg Library, 103 W. 135th Street, NYC contains the largest collection of books, pamphlets, periodicals, photographs, etc. by and about Black people.)

1. Lesson Plans on African-American History (U.F.T. - 1969)

2. Black Studies - Curriculum Bulletin #3 1969-71

3. International Library of Negro Life and History - 6 volumes
   Negro in Music and Art
   Quest for Equality
   Black Athletes
   Negroes in Medicine
   Historical Biographies
   Negro Americans in the Civil War

4. Blacks in America - The Black Man in America
   1619 - 1790
   1791 - 1861
   1861 - 1877
   1877 - 1905
   1905 - 1932
   1932 - 1954

5. The Black Book

6. Recipes - African Cooking

7. Black Heroes in World History (Biographies from the Tuesday Magazine)

8. Black Out Loud - Arnold Adoff (Anthology of Modern Poems by Black Americans.

9. The Voice of Black America - Philip S. Foner (Major speeches by Negroes in the U. S. 1797-1971)

10. Afro Americans Then and Now - Jane Hurley and Doris Haynes

11. A Nation of Newcomers - J. Joseph Huthmacher

12. Caribbean Rhythms - James T. Livingston

13. The Progress of the Afro American - John J. Partick and Michael Davis

14. The Inner City Child - Frank Riessman

15. Africa-The Heritage and the Challenge - Joan Roland

Books for Children

Scott Foresman Reading Systems
Level 8 - pp. 50-64
Level 11 - p. 107 - Zamani Goes to Market
Level 11 - Studybook - pp. 40-43 (Kenya)

General
Why People Are Different Colors - Julian May

Books on Africa
From Bush to City - M. & E. Bernheim
A Guide to African History - Basil Davidson
First Book of Africa - Langston Hughes
Getting to Know Tanzania - Charles R. Joy
Black Africa on the Move - Leslie A. Lacy
I Saw You From Afar - Carol & Marlin Perkins

Biographies
Fannie Lou Hammer - Jane Jordan
Runaway Slave (Harriet Tubman) - Ann McGovern
Story of George Washington Carver - Eva Moore
Life and Words of Martin Luther King - Ira Peck

Others
Joey's Cat - Robert Burch
What's New Lincoln - Dale Fife
City Rhythms - Ann Grifaleoni
Gaggles - Ezra Jack Keats
Snowy Day - Ezra Jack Keats
What Mary Jo Shared - Ezra Jack Keats

Pictures

A B C's of Black History

Children of Africa
Living Together in America
36 Picture Cards and Biographies of Famous Black People

Songs
From Black Studies Manual

How Would You Say Hello	p. 5
Ilu Toto Lile	p. 8
Cha-Komba, Komba	p. 8
Before Dinner	p. 19
Away Up The River	p. 23
A-Fishing	p. 24
Congo Lullaby	p. 26
Day Dawns with Freight To Haul	p. 89
At The Market	p.105
Gari Beleri	p.106
Ring March	p.107
Angelique-O	p.108
Baizhan Boy	p.109
Never Sleep Late Any More	p.130
Auntie Mina's Cooking The Sirup	p.131
Zulu Warrior	p.142

Games
From Black Studies Manual

Chikincha	p. 73
Suzinyoni	p. 74
Bull in the Pen	p.158
Counting Out	p.158
Aware	p.195
Anide Comes	p.208
Books	p.208

From Games Around The World - Helen J. Fletcher

Angola	- Mulombilwa p.15
	- African Handball p.15
Cameroun	- Ngole Kup Bo Ze (The Hen and the Leopard) p.16
Congo	- Bonyoka (The Snakes) p.17
East Africa	- Ebenga p.18
	- Liba p.18
Liberia	- Jumping Games p. 19
Nigeria	- Kini O Ni Lye? (Who Has Feathers?) p.20
	- Jamolibanna (Pinching The Foot) p.20
South Africa	- African Game Trap p.21

African Game Trap (15-100 players - outdoors)

Two players are selected to form the bridge or "trap" under which the rest of the players must march. The two players take each others hands and form an arch. The remainder of the players make a circle

with an open end. The open end of the circle starts marching under the "trap." As the players march they clap hands and chant the following verse:

Lions and leopards, lions and leopards
Hunting at night
Lions and leopards, lions and leopards
Catch the Game!

At the word GAME the trap falls, and the player caught stands by until another player is caught in the trap. The two players caught join hands and make another trap through which the rest of the players must march. When two more players are caught, they form another trap to catch other players. Players must move along in rhythm, not pausing nor dashing through to keep from being caught in the trap.

Recipes
From Black Studies Manual

Pawpaw Cream - p.103
Orange Banana Cream - p.104
Efan Salad - p.104
Fried Plantain - p.160

Efan Salad
A handful of Efan (Efan is an African word for any edible green leaf. Spinach is recommended.)
Pinch of salt
Lemon juice or any good quality oil and vinegar
Hard cooked egg (optional)

Wash efan and cut or shred into bite-sized pieces. Add lemon juice or oil and vinegar and salt to taste. Mix well. Add hard cooked egg. Serve as a salad.

ACTIVITIES FOR BROTHERHOOD WEEK

"Brotherhood is giving to others the rights and respect we want for ourselves."

"The spirit of Brotherhood Week should season our thoughts and actions every week of the year."

National Conference of Christians and Jews

"Grant us brotherhood not only for this day but for all our years--a brotherhood not of words but of acts and deeds. We are all of us children of earth--grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If their freedom is taken away our freedom is not secure."

Steven Vincent Benet

Materials:
May be obtained from:

National Conference of Christians and Jews
43 West 57th Street
New York, N. Y. 10019

Council on Interracial Books for Children, Inc.
1841 Broadway
New York, N. Y. 10023

Anti-Defamation League of B'nai B'rith
823 United Nations Plaza
New York, N. Y. 10017

Curriculum Bulletin
New York City Board of Education
Black Studies
Puerto Rican Studies

Activities for the Classroom:

Some simple, sample activities that promote multi-cultural understanding and bring forth awareness and respect for others in our own country and throughout the world.

1. Read stories about people of other cultures, about the contributions of different individuals and groups to American life.

2. Teach songs about Brotherhood.

3. Show pictures, filmstrips that depict life in other countries.

4. Make a survey among class members to find out country of origin of parents, grandparents, great-grandparents. Locate countries on globe and map.

5. Canvass your class for children or relatives who have lived in or visited other countries. Invite them to share their experiences.

6. Prepare and taste foods from different sections of our country and from other countries.

7. Make a collection of objects from other countries to display.

8. Share coin and stamp collections from other countries.

9. Collect picture postcards from around the world.

10. Teach simple words, phrases, expressions in other languages.

11. Compare houses, schools, games, pets, etc. around the world.

12. Teach song plays and dances from other countries. (See Physical Activities Manual)

13. Make an international picture book.

14. In daily classroom living, we must try through patience and understanding to develop sensitivity to the needs and ways of others and to accept and value each individual's unique contribution to the life of the class.

ACTIVITIES FOR
CHINESE CULTURE WEEK

General Aims:

1. To help foster our school goal - "Growth and appreciation of our multi-ethnic society, respect for individual differences, and appreciation of different ideas."

2. To promote an understanding of and appreciation for the culture, history, and contributions of the Chinese people among our children.

3. To improve the self image of our Chinese children.

4. To help children gain an awareness that people all over the world have similar needs despite differences in geography, customs, and language.

5. To help children recognize that many Americans still maintain a cultural identification with other groups.

Background:

Celebration of Chinese Culture Week is especially meaningful and current this year following President Carter's announcement at the end of 1978 of the U. S.'s resumption of normal diplomatic relations with mainland China. Children will continue to hear and read about China in the news as Ambassadors are exchanged, new areas of trade and tourism are opened and a new set of East-West relationships is developed.

Also in the news is Teng Hsaio-p'ing (pronounced Dung Sheow Ping) Senior Vice Premier and recipient of Time Magazine's Man of the Year Award for 1978.His New Long March is an undertaking to modernize and improve his country in the areas of agriculture, industry, science and technology, and defense, and open his land to the modern world by the year 2000.

One-fourth of the world's inhabitants are Chinese. The total population of China is believed to be about 1 billion. It is a country about the size of Europe--76,400 sq. mi. larger than the U. S.

The geography of China is varied, making much of the land uninhabitable. (Thus the part of the land that can support human life, 7%, is extremely overcrowded.) There are mountains, rivers, wilderness, desert, wasteland, and stretches of rolling plains. The climate is of a wide range from sub-artic to tropical.

The Chinese Communists took control of the government in 1949. The rival Nationalists moved to Taiwan when the Communists took over. China, therefore, has two governments and the future of Taiwan is questionable now that the U. S. has decided to normalize relations with mainland China.

China represents the world's oldest continuous civilization. 3,000 years ago the Chinese raised silkworms wove the silk into cloth, and irrigated

their farms. Many important products and processes in use today were invented by the Chinese, including the compass, printing, paper, and porcelain.

Activities For The Classroom:

1. Make a display of objects or pictures depicting Chinese objects such as:
   Jade or ivory ornaments
   Silk cloth
   Chopsticks
   Vases and bowls of brass or porcelain
   Lanterns of bamboo and oiled paper
   Lacquerwork
   Fans
   Etc.

2. Have a food experience. Most children have had some experience with Chinese food. Build on those experiences with some additional activities.
   a. Examine a Chinese cookbook. Discuss what makes Chinese cooking unique. Identify ingredients such as bean curd, bean sprouts, ginger root, hoisin sauce, etc.
   b. Make a list of Chinese restaurants in the area.
   c. Compare menus from different Chinese restaurants.
   d. Discuss the reasons why rice is China's most common food.
   e. Taste such foods as bean sprouts, water chestnuts, rice, noodles, etc.
   f. Prepare a Chinese menu.
   g. Practice eating with chopsticks.
   h. Drink Chinese tea.

3. Trips--Take a trip to Chinatown. Visit the museum, visit a supermarket, eat lunch at a Chinese restaurant.

4. Invite a parent or relative to class to share some Chinese customs, words, etc.

5. Cut out articles or pictures from newspapers or magazines about the Chinese New Year celebrations.

6. Learn about calligraphy. Practice writing with a brush and ink.

7. Dress puppets or dolls in Chinese clothing.

8. Examine a Chinese newspaper. Chinese is a written language without an alphabet as we know it. Each character stands for a complete one syllable word, not a letter.

9. Learn to count in Chinese.

10. Learn a game played by Chinese children. Some of their favorite games that we share are hopscotch, blind man's bluff, tug of war, and flying kites. Learn a new game like "Dragon."

11. Listen to or read stories about China or Chinese children.

12. Make a travel poster.

13. View a filmstrip.

14. Write a story about an imaginary trip to China. Illustrate it.

15. Become pen pals with a class in Chinatown.

16. Make a paper dragon. (See Scott Foresman Reading Systems - Level 6 for instructions.)

17. For information and pictorial material on Nationalist China write to:
    Chinese Information Service
    159 Lexington Avenue
    New York, N. Y. 10016

18. Write a factual report about China researched from a book or encyclopedia. Golden Book Encyclopedia is an excellent source for younger children.

Materials:

Pictorial Material - Posters are available from the Chinese Information Service.

Books

Fiction
- The Five Chinese Brothers - Claire Huchet Bishop and Kurt Wiese
- The Many Names of Lee Lu - Helen Cloutier
- The Three Wishes of Hu - James Holding
- The Rice Bowl Pet - Patricia Miles Martin

Non Fiction
- Let's Travel in China - edited by Darlene Geis
- Let's Travel in Hong Kong - edited by Darlene Geis
- A Chinese Year - Ellen Hsiao
- The First Book of Communist China - William Kinmond
- The Yangtze-China's River Highway - Cornelia Spencer

National Geographic

November, 1964
December 1971

Pamphlets - The following are available from the Chinese Information Service.

Chinese History

The Background of Chinese Civilization
Stamps Old and New
Miracle in the Kitchen
A Living Language-Chinese Characters
Jade
Opera
Bronzes
Origins of Kung Fu
Chinese Calligraphy
Confucius

Game

Catching The Dragon's Tail (10 or more players-indoors or outdoors)

All players stand in line, their hands on one another's shoulders. The first person in line is the Dragon's head, and the last in line is the tail. The Dragon's "head" tries to catch its "tail" by maneuvering and weaving the line around so that he can tag the end player who is the tail. The line must not break. All the other players do their best to keep the head from catching the tail. The minute anyone lets go of the shoulders of the person in front of him, he breaks the Dragon's body and the Dragon dies. A new Dragon must be formed. If the Dragon's head succeeds in catching its tail, the same person continues as the head. If the Dragon's body breaks before he catches the tail, the next in line becomes the head, and so on until each player has had a turn to be a fiery head and a lashing tail.

Chinese Clothing

In 1950 the Communists introduced a uniform of baggy blue cotton trousers and jacket worn by men and women alike. However, the traditional Chinese costume of earlier years was also nearly the same for men and women. It consisted of loose trousers called KOO and a jacket called SHAN, much like our Western pajamas. The jacket buttoned across the chest and under the right arm, and had a standing collar and loose sleeves. The fabric depended on an individual's wealth. Many "shans" were padded and quilted for winter warmth.

For more formal occasions, men wore a CHANE SHAN or long gown with a MA QUA or black outside jacket. The women wore skirts over their koos for all social occasions.

Embroidered coats with moons, dragons, stars and flowers were generally reserved for the mandarins, China's high officials.

Straw hats were and are worn in summer and black sateen skullcaps in winter.

Short cotton stockings, with a seam up the front were worn by Chinese women with embroidered cloth or satin slippers called HSIEH. City people only wore shoes. Both men and women were likely to carry elegant fans.

The long braid worn by the Chinese for hundreds of years is gone now, as is the custom of binding baby girls' feet.

Material taken from: The Wonderful World of Clothes by Ruth Fox Created by Robert Hall Clothes in cooperation with the U.S. Commission for UNICEF

The Chinese New Year

The Chinese New Year is the biggest and happiest of the manycelebrations which take place throughout the year among the Chinese people. All homes are made sparkling clean. New decorations are put up for the special event. Everyone puts on his best clothes for the joyous holidays. The cheerful greeting of "Gung Hee Fat Toy" which means a happy, prosperous new year, is heard all over the Chinese community.

New Year's Eve is important because this is when the best offerings are blessed by being placed before the pictures of loved ancestors. These offerings are in the form of the best foods, sweets, fruits and flowers. The burning of incense and the lighting of candles is done by the head of the family. All the people of the family bow before the pictures of their ancestors as a sign of respect, and according to who is oldest.

Money is put into small red paper envelopes. It is then given to the children by their parents and relatives to wish them good luck for the new year. The color red is considered a good luck color by many Chinese people.

One the day before New Year, red strips of paper with words of good luck such as, good health, wealth, high rank, longevity, are put on the outside of the house. The doors are then closed, as it is believed that this will keep the good luck in the house from escaping.

However, when New Year's Day comes, the doors are opened to permit the good luck of the New Year to come in. The most exciting part of New Year's Day comes when they have the lion and the dragon dances, together with thousands of fire crackers exploding. They believe noise from the fireworks chases or scares away the bad spirits.

The Chinese New Year always comes sometime between late January and late February.

Chinese New Year Quiz

1. What are 3 ways the Chinese people prepare for the New Year?
2. What special thing is done on New Year's Eve?
3. How do Chinese parents wich their children good luck?
4. What color is considered good luck?
5. What is done with red strips of newspapers the day before New Year?
6. What is the most important part of New Year's Day?
7. What is one reason why Chinese people explode fire crackers?
8. How is the Chinese celebration the same as the American?
9. How is the Chinese celebration different from the American?
10. Would it be fun to be a Chinese-American so you could celebrate both ways?

Chinese Writing

While spoken Chinese has many dialects, written Chinese provides a bond of unity.

The initial step in adopting a written language was the use of simple pictographs which represented objects.

To express more complex ideas, pictographs (used for the basic meanings of things) were extended or combined to form ideographs.

tree 木 ⟶ forest 木木

sun 日 rising behind a tree 木 brought about this character

which means <u>east</u>

ACTIVITIES FOR
IRISH-AMERICAN HERITAGE WEEK

General Aims:

1. To help foster our school goal - "Growth and appreciation of our multi-ethnic society, respect for individual differences and appreciation of different ideas."

2. To promote an understanding of and appreciation for the culture, history, and contributions of the Irish-Americans among all children.

3. To help children recognize that many Americans still maintain a cultural identification with their country of national origin, i.e. Ireland.

4. To develop an awareness that many pleasures we enjoy as Americans have come to us from other lands.

Background:

Millions of Americans can trace their ancestry back to Ireland. The island is the second largest island of the British Isles. It is divided into two parts. The Irish Republic or Eire takes up five-sixths of the island, and has been completely independent of Great Britain since 1949. The other sixth is Northern Ireland which is part of the British Empire. It is sometimes referred to as Ulster and is mostly Protestant compared to Southern Ireland which is basically Roman Catholic. Northern Ireland and the Republic of Ireland have long been engaged in bitter conflicts and the activities of the I.R.A. (Irish Republican Army) have often been frontpage news.

The Irish Republic has only one land boundary--Northern Ireland. Otherwise it looks out on the Atlantic Ocean and the Irish Sea. Lush grass predominates the island's surface, earning it the nidkname "the Emerald Isle." Thousands of farms raise potatoes, pigs, and poultry. Whenever the potato crop failed, famine would drive the Irish people to emigrate to the U. S.

The factories of the Irish Republish produce cookies, cheese, bacon, whiskey, machinery and animal feed.

Northern Ireland has less farmland and is more industrial.

The Irish people are descended from the Gaels, a branch of the Celts. The folklore of the country people has survived in the stories of the "wee people" who bring good luck or punishment according to how they are treated.

Tourism is important to Ireland's economy.

Some contributions of Irish-Americans:
Literature - Eugene O'Neill, F. Scott Fitzgerald, John O'Hara
Music - George M. Cohan, Victor Herbert

Movies and TV - Bing Crosby, Grace Kelly, Jackie Gleason, Ed Sullivan
Sports - John L. Sullivan, Connie Mack, Ben Hogan
Politics - Mayor Richard Daly, Robert McNamara, The Kennedy Family
(See The Irish in America - James E. Johnson)

Activities for the Classroom:

1. Locate Ireland on a map or globe. Discuss geographic characteristics.
2. Plan a "make believe" visit to Ireland. Discuss what would be needed for a trip, how long it would take, etc. Make a travel poster.
3. Visit a travel agency and share literature on Ireland.
4. Read or listen to stories about Ireland.
5. View a filmstrip about Ireland.
6. Learn an Irish song.
7. Learn an Irish dance.
8. Color the Irish flag.
9. Invite a visitor who has lived in or visited Ireland to tell about his/her experiences.
10. Have a food tasting experience (e.g. Irish biscuits.) Discuss the various ways in which potatoes can be prepared. Try some in class.
11. Create a puppet play about a leprechaun.
12. Discuss why Ireland is called "The Emerald Isle." Have children draw or paint impressions of what it would look like.
13. Write make-believe stories about a leprechaun and a pot of gold.
14. Write letters for more information:
    Irish Tourist Board, 590 Fifth Avenue, NYC
    Irish Travel Information Bureau, 160 E. 48th Street, NYC
    Irish World and Gaelic American Newspaper, 853 Broadway, NYC

Materials:

Books

The Field of Buttercups (Irish story retold) - Alice Boden
First Elephant Comes to Ireland - Nathan Zimelman
The Irish in America - James E. Johnson
Scott Foresman Reading Systems - Level 3 - The Pot of Gold

Dances

In Irish dancing the steps are small, neat and performed with a light

springy step on the balls of the feet. The body is very erect and the arms hang loosely at the sides. The two-step is like a quick little polka.

Donegal Round - Physical Activities Manual p.180
Siege of Ennis - Physical Activities Manual p.166
The Irish Washerwoman

Songs

St. Patrick - Music Around the World p.214
The Kerry Cow - Music Around the World p.115
Danny Boy
Annie Laurie
When Irish Eyes Are Smiling
Toora Loora Loora

St. Patrick's Day - Ireland

St. Patrick's Day is celebrated on March 17th to honor Ireland's patron saint, Magnus Sucatus Patricus. As a child Patrick was sold into slavery and spent many years as a shepherd in Northern Ireland. He later escaped to France where he studied in a monastery. He was ordained and returned as a missionary to Ireland.

During his service, he brought great achievements to the people. Many stories about him have been exaggerated and have become myths and legends. Although these stories are exciting, there are also true experiences which justify the reverence of him by the Irish. The Druids who ruled Ireland at the time, banned the Latin alphabet and instructed all teaching to be in their alphabet. But Patrick taught Latin to all whom he baptized and kept libraries and schools open. He established the first Catholic church and traveled across the country preaching to people.

Many of the myths are still told and believed. It is said that Druids poisoned his wine, but he froze the wine, siphoned off the poison, thawed the wine and drank it. Patrick was also responsible for ridding Ireland of all snakes. He used the shamrock, Ireland's national plant, to teach the idea of Trinity.

Today in Ireland there are parades and people buy shamrocks so they can wear green on this March day.

ACTIVITIES FOR
ITALIAN CULTURE WEEK

General Aims:

1. Promote an understanding of and respect for individual differences.

2. Help children gain an awareness that all people have similar needs despite differences in geography, customs and language.

3. Recognize cultural differences and how they contribute to the enjoyment of the human family.

4. Help children realize that Americans can trace their ancestry to many countries around the world.

5. Develop an appreciation for the unique contributions of Italian history and culture to our lives today.

Background:

Italy is a peninsula that reaches southward into the Mediterranean Sea. It is shaped like a boot. At the northern end are the Alps Mountains.

The capital city of Rome, which is now the home of the Papacy, traces its history back 2000 years when it was the capital of the Roman Empire. We have inherited many of our modern ideas from Roman civilization, such as our ideas about justice (the Roman Emperor Justinean developed a code of legal principles which we still use), our calendar, one way streets, and architectural designs and ideas.

The Renaissance began in Italy in the 14th century and rekindled interest in art, writing and science. Some of the greatest figures of the Renaissance were Italian--Michelangelo, Raphael, Leonardo da Vinci, Galileo. Ideas about commerce as well as art and learning spread from Italy to other countries of Europe. We still can see palaces and churches in Italy that remind Italians of their "Days of Glory."

Italy was one of the Allies in World War I. Mussolini became dictator in 1922 and in 1939 Italy joined Germany in an attempt to conquer the world in World War II. In 1943 Mussolini was overthrown and in 1946 a democratic government was formed.

One of Italy's chief products is wheat from which Italians make spaghetti. Other crops are olives, grapes, oranges and lemons. Italy also produces wine, chemicals, automobiles and has made important contributions to the fashion and movie industries.

Famous Italian Cities

Rome - the capital and the headquarters of the Roman Catholic Church. It has many ancient Roman ruins (Colosseum, Forum), St. Peters Cathedral, The Fountain of Trevi. It is also known for its fine leather

goods, fashion industry and is the home of the movie industry.

Pisa - Home of the famous leaning tower.

Venice - A city of canals. It is a city without cars, for there are only a few narrow streets connected with bridges. People use buslike boats to go to work or shop. The symbol of Venice is the gondola, a long graceful craft piloted by a gondolier. It is also the home of Venetian glass-workers. It attracts many tourists.

Naples - the city that invented pizza. It is also a singing city, famous for its opera entertainments. Its citizens are called Neopolitans. It is also the chief port for Rome and southern Italy.

Genoa - Italy's greatest port and the home of Christopher Columbus.

Pompeii - The home of Mt. Vesuvius which buried Pompeii in 79 A.D. and left everything preserved in the limestone cinders.

Florence - Contains many of the world's art treasures.

Activities for the Classroom:

1. Have a food experience. Most children are familiar with Italian cooking, or at least pizza. Some activities centering about Italian food might include:
   a. Bring in samples of the many varieties of pasta to be found at the supermarket. Compare sizes and shapes (e.g. vermicelli, orzo, fiacchettini, denti di cavollo, etc.)
   b. Look at an Italian cookbook. Discuss the ingredients in a popular dish (e.g. lasagna.) What makes Italian cooking special?
   c. Study a menu from an Italian restaurant. Decide whivh are the class' favorite dishes.
   d. Have a pizza party. (Can be made in class from English muffins, canned sauce and mozzarella cheese.)
   e. Cook spaghetti in the classroom.
   f. Visit a supermarket or salumaria or have children bring in labels from foods that come from or are associated with Italy--Italian bread, olive oil, plum tomatoes, cheeses.
2. Learn simple words phrases, or how to count from 1 to 10 in Italian.
3. Color the Italian flag.
4. Read and listen to stories about Italian children.
5. View a filmstrip about Italy.
6. Listen to a record of an Italian song or excerpts from an opera.
7. Learn an Italian song.
8. Learn an Italian dance.

9. Learn a game played by Italian children.

10. Dress a doll in the traditional Italian costume.

11. Make a puppet.

12. Make a collection of objects that come from Italy (including coins and stamps.)

13. Make a travel poster.

14. Visit a travel agency and collect literature about Italy.

15. Study the geography of Italy. Make a map.

16. Visit an Italian restaurant.

17. Take a trip to Little Italy in lower Manhattan.

18. Invite a parent or other visitor to class who has lived in Italy or is familiar with some customs or traditions.

19. Compile a list of famous Italians who have made contributions in the arts, sciences, etc. Prepare biographical summaries.

20. Decorate a bulletin board with pictures of famous Italian landmarks. Pictures may be found in magazines or drawn by children. (e.g. Leaning Tower of Pisa, Fountain of Trevi)

21. Children who have been to a "feast" recall and tell about their experiences.

Materials:

Games
From Games Around The World - Helen J. Fletcher

Follow, Chase - p.55

Records and Tapes
Holiday in Italy

O Sole Mio (My Sun)
Funiculi, Funicula
Oh, Marie
Anema E Core (With All My Heart and Soul)
Arrivederci, Roma (Goodbye to Rome)
Torna A Surriento (Come Back to Sorrento)
Ciribiribin
Chitarra Romana (Roman Guitar)
Vieni Sul Mar (Come to the Sea)
Tango Delle Rose (Tango of Roses)
Reginella Compagnola (Woodpecker Song)

Te Vablio Bene (I Love You So)
Mattenata (I'm Always the One)
La Spagnola (Lady of Spain)

Dances:
From Physical Activities Manual

Tarantella - p.157
Sicilian Tarantella - p.162
Danza - p.168

Songs and Music:
From New Music Horizons Book II

Ciribiribin - p. 32
Safety First - p.133

From Music Around the World

Funiculi, Funicula - p. 50 (This song was composed for the opening of the funicular railway (cable cars) up the side of Mt. Vesuvius)
Grape Harvest - p.132
Tirit omba - p. 68 (People along the Italian coast sing about fisherman. Their living depends on the catch)

Books:

Pictures
Big City Neighbors (Fun with the Bori family) - p. 11
Schools Around the World - pp.108-109
Pets Around the World - p. 43

Fiction
Tale of a Donkey - Valenti Angelo
Bonfona's Gift - Natalie Carlson
Pierino and the Bull - Sylvia Cassedy
Pinocchio-Adventures of a Little Wooden Boy - Carlo Callodi
Beast on Sullivan St. - Betty Miles
Luigi and the Long Nosed Soldier - Louis Slobodkin

Non Fiction
Getting to Know Italy - Albert Craz
Italians in America - Ronald Grossman

Say It In Italian

Buon Giorno - Good day
Arrivederci - Goodbye
Per Favore - Please
Grazie - Thank you
Noi Siamo Amici - We are friends
Buon Compleanno - Happy Birthday
Ciao - Hello or So long

Counting From 1 to 10

1 - uno
2 - due
3 - tre
4 - quattro
5 - cinque
6 - sei
7 - sette
8 - otto
9 - nove
10 - dieci

Festas - From Getting to Know Italy - Albert Crag

From May to August there's a festa or celebrat'on to be found in some Italian village every day.

The most popular festa with students is a day in April when they make fun of their teachers. They dress like them, imitate them and make jokes about them in speeches. On this same day, girl students carry scissors. f a boy isn't watching, they snip off his tie.

Another spring holiday celebrated in Florence is Festa del Grillo. A grillo is a cricket, symbol of spring. In the public parks, crickets are sold in tiny straw cages, with a lettuce leaf for the cricket to eat. If the cricket sings, the family is supposed to have good luck for the year. Only male crickets sing, but they are hard to recognize. The children try to get the cricket to sing by singing:

Grillo, mio Grillo,	Grillo, my Grillo
Se tu vo moglie dillo!	If you want a wife, say so!
Se poi t'un la voi,	If later you're sorry,
Abbada a' fatti tuoi!	Please don't come tell me!

Later the cricket is set free. This brings even more luck.

Clothing - From The Wonderful World of Clothes

Clothing style is dynamic and ever-changing. The modern styling you see today is actually an outgrowth of centuries of evolution, sparked by such diverse influences as tradition, culture, work, climate, religion. Each country has its own rich heritage. And while the peoples of the world are more and more adopting the modern look with which we are all familiar --traces of traditional costume are still found everywhere.

The Italian is especially fond of elaborate buttons. He uses them on his coat, his jacket and even on his knee breeches. But his sash and his long stockings are the two most colorful items in his national costume. In Calabria the man's hat is fun. It consists of a small upturned brim with a cone-shaped crown with six or eight ribbons hanging from its top down to the waist. The Italian woman's sleeves are unique. They are separate from the dress and are attached by ribbons. Traditionally Italian women

wear colorful and exciting aprons. They are made of a length of wool or silk edged with elaborate embroidery and worn over a long skirt.

Many Italian women wear Tovaglias over their heads. The tovaglia is made of white linen, eighteen inches wide and two yards long. The ends are trimmed with fringe. One half of the tovaglia falls to the waist, the other half is folded on the forehead and falls to the side of the face.

ACTIVITIES FOR
JAPANESE HERITAGE WEEK

General Aims:

1. To help foster our school goat--"Growth and appreciation of our multi-ethnic society, respect for individual differences, and appreciation of different.ideas."

2. To develop a respect for the similarities and differences among individuals and groups who have contributed to our country's greatness.

3. To promote an understanding of and appreciation for the culture, history and contributions of the Japanese people among all children.

4. To help children gain an awareness that people all over the world have similar needs despite differences in geography, customs and language.

Background:

Japan is a small country (143,000 sq. miles) consisting of 4 main mountainous islands (Honshu, Hokkaido, Kyushu, Shikoku) and hundreds of tiny ones in the Pacific Ocean off the coast of Asia. However, the population of about 100,000,000 is crowded into only 16% of the total area of the country, making Japan one of the most densely populated areas of the world.

Japan is a country of natural beauty. The geography is mostly mountains and seacoast. The highest and most famous mountain is named Mount Fuji. There are almost 200 volcanoes in Japan, some still active. The climate is moist and mild, but northern winters are cold.

As late as 1853 Japan was a hermit nation under feudal rule. With the arrival of Commodore Perry and his American fleet, Japan opened its ports to American trade and began its westernization.

Although our enemy in World War II, Japan is now our friendly ally. The government is democratic. Japan has become one of the world's leading industrial countries and a world power.

The Japanese people have a basic love of nature and are the world's finest gardeners. Even inside the house, nature's beauty is seen. Food, too, is prepared and served in an artistic way. Articles used in cooking and eating are also beautiful, as are their bed quilts and kimonas.

Japanese art ranks among the world's best and had an influence on many famous American and European artists.

Activities for the Classroom:

1. View a filmstrip about Japan.

2. Read and report on books about Japan.

3. Learn Kemigayo (Japan's National Anthem).

4. Learn some words and phrases in Japanese.

5. Learn a Japanese folk song.

6. Tell others about Japan. Learn some facts about its geography or history and report to the class.

7. Learn to play a Japanese game.

8. Make a Japanese exhibit. See how many things you can find that are "Made in Japan."

9. Draw or paint a picture of a Japanese garden.

10. Visit the Japanese garden in the Brooklyn Botanic Gardens.

11. Make a pictorial display of flowers that originally came to America from Japan--cherry blossoms, iris, chrysanthemums, azaleas.

12. Learn about the Japanese doll festival. Have a doll festival in class.

13. Have a Japanese tea ceremony.

14. Make a diorama of a Japanese home.

15. Learn about traditional Japanese clothing--kimono, obi (sash), zoris (sandals).

16. Listen to and write Haiku poetry.

17. Have a "rice" party. Find out about different kinds of rice. Cook rice in class.

18. Draw the Japanese flag. It is white with a round, red sun on it. Japanese call their country Nippon, which means "Land of the Rising Sun."

Materials:

Games
From Games Around the World

O-ki cho-chin, chi-chai, cho-chin
Hana, Hana, Hana Kuchi - p. 29

Songs

Kimigayo - National Anthem

From Music for Young Americans Book Iv

Dragonflies - p. 77

From Japan in Story and Pictures

Cherry Blooms - p. 54

Clothing

The Wonderful World of Clothes - p. 34

Festivals

Doll Festival - UNICEF'S Festival Book

Pictures

Fun Around The World - pp. 73, 85
Schools Around the World - p.149
Pets Around the World - pp. 36,37

Books

Festival of Japan	- Hal Buell
Our Neighbors in Japan	- John Caldwell
Nouko--Girl of Japan	- D. Darbois
Taro and the Sea Turtle	- A. Dobrin
Japan in Story and Pictures	- E. Edelman
Mountains in the Sea	- K. Gallant
Let's Travel in Japan	- D. Geis
Sigemi--A Japanese Village Girl	- R. Kirk
Visit With Us in Japan	- J. Larson
Junichi, A Boy of Japan	- G. Schloat

You and N. Y. City (Grade 2 Social Studies text) - Tokyo, Japan p. 187

Home Life in Japan

The Japanese house is different than ours. Paper doors and windows are used inside. Everybody sits on the floor for there are no chairs. There are no beds either, and everyone sleeps on the floor. The floors are covered with stuffed straw mats called tatami. No one wears shoes indoors for that would spoil the tatami. Sliding doors, called shoji or screens, divide the house into sleeping rooms at night. In the morning the bedrooms disappear and in their place are one or two good-sized rooms for eating, sitting and playing.

Even the poorest home has a small garden and in warm weather sliding glass doors are opened on the garden. The Japanese feel very close to nature.

At mealtime everyone sits on the floor around a low table. A typical breakfast would be rice, bean-paste soup, sliced radish pickle and tea.

Chopsticks are used as utensils. Rice is usually eaten three times a day. Much fish is also eaten, sometimes raw, and vegetables are very popular.

Japanese people, including children, are very polite. When the teacher enters the schoolroom the children rise and bow. Children who get into trouble shame their family. Old people are treated with special respect, and their presence makes a home proud and honored. Japanese children are taught all the rules of daily living from the time they are very young--how low to bow, how to show proper respect to their elders, etc. Bowing is the Japanese way of saying "Hello" or "Goodbye." The deeper the bow, the greater the respect.

Festivals

Girls' Doll Festival - March 3rd

Every home has its own set of 15 or more ceremonial dolls. On this holiday the dolls are unpacked and arranged on special shelves that look like steps. Around the stand peach blossoms are displayed, the Japanese symbols for the gentle quality of girls. Special foods are prepared, the best kimonas are worn and the girls visit each other's houses to eat, sing, tell stories and admire the dolls.

Boys' Festival - May 5th

This day is sometimes called the Feast of Flags. Every family with sons sets up a flagpole from which they fly paper flags in the shape of the carp. The boys watch the fish turn in the air and learn that their parents want them to be strong and brave like the carp which struggles upstream. Shelves indoors display miniature warriors and tiny armor and weapons. In recent years this day is celebrated for all children and is called Children's Day.

Shichi-go-san Birthday Festival - November 15th

Shichi-go-san means "Seven-Five-Three." Children of this age are taken by their parents to a special shrine. They are dressed in their best clothes. A priest says prayers for the children's good health and happiness. Children are given a special treat, "thousand year taffee" a holiday candy which they carry in long white bags.

School

Japanese boys and girls go to school. Often they wear their getas to school. Some children wear a uniform to school. Each school has a different uniform.

Japanese writing is different from ours. It is a kind of picture writing, and it was borrowed from the Chinese.

This is the word hito which stands for man.

Japanese children learn to write numbers in picture writing like this:

one two three four

Japanese children like many of the same things we do. Some boys belong to Cub Scouts. Girls play with dolls. Everybody likes baseball, called "baysu barru." In March they celebrate Girls' Day and Boys' Day comes in May.

Counting in Japanese

1 - ichi	6 - roku
2 - ni	7 - shichi
3 - san	8 - hachi
4 - shi	9 - ku
5 - ao	10 - ju

Say It In Japanese

Tetami - The mat covering of Japanese floors
Shoji - The sliding paper doors used between rooms
Hibachi - Charcoal stove used for heating
Kimono - The traditional Japanese dress
Obi - The piece of cloth used to hold the kimono in place
Geta - The common type of footwear
Hito - Man
Buddha - Indian religious teacher
Nippon - Japan
Konnichiwa - Hello
Dozo - Please
Arigato - Thank you
Doitashimashita - You're welcome
Shitsurei - Excuse me
Wakari masen - I do not understand
Yukkuri hanashite kudasai - Please speak slowly
Tasukete! - Help!
Ikaga desu ka - How are you?
Genki desu - I am well
Sayonara - Goodbye
Tabemono - Food
Nomimizu - Water
Ocha - Tea
Kohi - Coffee
Sakana - Fish
Yen Sen - Money (100 sens = 1 yen

Tokyo, Japan

1. Location - Tokyo is the capital of Japan. Japan is an island country, across the Pacific Ocean, in Asia, in the Far East. Tokyo is a city on a bay.

2. Tokyo is the largest city in the world because it has the biggest population.

3. Parts of the city
The Ginza - for shopping
Asakusa - Street of amusements (movies, theaters, banners, lanterns).
Imperial Palace - home of the Emperor
Business areas - where people work
Garden spots - Ueno Park is famous for its cherry blossoms.
Shrines and Temples
Homes

4. People - Mostly Orientals who speak and write Japanese. Most dress as we do, but some wear the clothes of long ago. Most love art and painting and flowers. They are polite people who do not show much emotion on the outside.

5. Occupations - People have all kinds of jobs, as in other cities. Many have factory jobs. Japan's factories make and export many things to all parts of the world. Tokyo's factories are famous for making radios, TV's and cameras.

ACTIVITIES FOR
JEWISH HERITAGE WEEK

General Aims:

1. To foster an appreciation of our multi-ethnic society.

2. To help children see the similarities as well as differences among groups of people.

3. To acquaint children with significant elements of Jewish history and culture and the influence on world history.

4. To promote an understanding and respect for individual differences.

5. To help children appreciate the contributions made by Jews in the areas of science, politics, the arts, sports, etc.

6. To help children define prejudice and its negative effects on groups of people.

You've Got To Be Taught to Understand and Respect - From Individual Differences - An Experience in Human Relations for Children - Preface to Book 4

You've got to be taught from year to year
its got to be drummed in your dear little ear,
you've got to be carefully taught.

You've got to be taught to understand the
range of differences there are in life
the colors, the values, the everyday strife
you've got to be carefully taught.

You've got to be taught before it's too late
before you are three or four or five
to respect all the people in the family of man,
you've got to be carefully taught.

Background:
From The Jews Helped Build America by Arlene Harris Kurtis

Although the Jewish people constitute less than 1% of the world's population, they have a long and continuous cultural and religious history. Broken into small groups, exiled to unfriendly lands, the Jews have survived and continued to contribute to the world's knowledge and culture.

The Jewish religion and history has shaped the lives of the Jewish people no matter where they have lived. It influenced the work they did, the kind of food they ate, where they lived, etc.

The very first Jews were a group of 12 tribes called Hebrews. They lived 4,000 years ago in the land of Canaan (now Palestine), at the eastern end

of the Mediterranean Sea in Asia. Israel was the name of the father whose sons were leaders of the 12 tribes. One son was Judah and centuries later all Hebrews came to be called Jews after Judah's name and their religion was known as Judaism.

The Jews were different from the other people in the lands in which they lived because of their belief in one God. They had their own language and alphabet. Their history and ideas were written on scrolls later put together in the Old Testament of the Bible.

In 70 A.D. the kingdom of Judah was destroyed by the Romans, and Jews had to look for homes in other countries. In some countries they had to wear special clothes or badges. The persecution of the Jews reached its peak with the horrors of the holocaust in Nazi Germany, which destroyed 6 million Jewish lives.

Despite persecution, Jewish faith survived, and laws were passed down from one generation to the next. Some of the laws have to do with daily life, such as rules for cleanliness and food preparation. "Kosher" is the Hebrew word for proper. Jews tried to keep kosher wherever they lived.

A mezuzah (Hebrew word for doorpost), a small metal or wooden case containing a tiny scroll, hung on the doorpost, reminds the Jews that they live by the laws of the Torah.

Jews settled in the Americas as early as 1492. By 1789 there were temples throughout the 13 colonies. In the late 19th and early 20th century, hundreds of thousands of Jews left Russia and Poland for the U. S., many settling on the lower East side of Manhattan. There are about 6 million Jews in the U. S., the largest Jewish community in the world. Over 2 million live in the Greater New York area.

Education has always had an important place in Jewish life. Only by learning to read and write could the children learn the laws of the Torah and understand them.

In the state of Israel, Judaism is a nationality and a religion. Elsewhere in the world, Jews are citizens of the land in which they live, separating their faith in God and their nationalism.

Activities for the Classroom:

1. Have a child or group of children in the class relate the story of a holiday or a story from the Bible.

2. Invite a visitor to class who is familiar with Jewish customs to explain or demonstrate them, i.e. Sabbath candles.

3. Sample foods that are associated with Jewish culture and history--matzohs, bagels, knishes, latkes (pancakes) etc.

4. Have children pretend that they are Russian-Jewish immigrants in the early 20th century arriving in New York City. What language will you speak? What problems will you face? How will you solve them? Compare

these imaginary experiences with the real experiences of some of our newly arrived Russian immigrant schoolmates.

5. Examine the Hebrew alphabet. Look at books written in Hebrew. How are they different from English books.

6. Learn some words or phrases in Hebrew.

7. Learn Hatikvah, the Jewish National Anthem or other Jewish songs.

8. Make and color the Israeli flag.

9. Make a scrapbook or collage showing pictures of famous Jewish people in the arts, science, politics, etc.

10. Discuss and learn about the history of Israel and the impact for the future of the Israeli-Egyptian peace treaty.

11. Learn about the geography of Israel.

12. Visit El-Al, or a travel agency, to obtain travel posters.

13. View pictures, slides or film strips on Israel.

14. Invite a guest who has visited or lived in Israel to tell about his/her experiences.

15. Write a story about an Israeli child who lives on a kibbutz.

16. Learn to dance the Hora.

17. Read books about Jewish children or Jewish culture.

18. Plan an imaginary trip to Israel.

19. Make a collection of objects that are related to Jewish history and culture.

20. Have an "interesting fact" contest about Israel or Jewish history and culture.

21. Encourage children to share coins and stamps from Israel.

22. Make a class picture book using picture post cards, magazine pictures, pictures the children have drawn or painted themselves.

23. Play the music from Fiddler on the Roof, which gives a taste of Jewish culture.

24. Examine a U. S. dollar bill. Look for the Star of David. It commemorates the efforts of Chaim Solomon on behalf of the new country, ordered by George Washington to be on U. S. currency.

For further information, including posters, booklets, etc.

Jewish Community Relations Council of New York
111 West 40th Street, New York, N.Y.
221-1535

Materials:

Songs
From Music Around the World

Oh Hanukkah - p. 82
Feast of Lights - p. 21
Dundai - p. 65
Three Pretty Girls - p.173
Tum Balalyka - p. 64

From Music for Young Americans

My Candles - p. 61
Lazy Sammy - p. 74

Dances
From Physical Activities Manual

Hora - p.180
Cherkessia - p.138

An A-B-C of Famous Jewish People

A - Sholem Aleichim (author)
B - Louis Brandeis (judge), Menachim Begin (Israeli statesman), Leonard Bernstein (conductor)
C - Emanuel Celler (congressman)
D - David Dubinsky (labor leader), Sammy Davis (entertainer)
E - Albert Einstein (scientist)
F - Felix Frankfurter (judge)
G - Arthur Goldberg (statesman), Hank Greenberg (baseball player)
H - Buddy Hackett (comedian), Yasha Heifitz (violinist)
J - Jacob Javits (senator)
K - Ed Koch (mayor), Danny Kaye (entertainer), Sandy Koufax (baseball player), Henry Kissinger (statesman)
L - Edwin Land (inventor Poloroid camera), Sam Levinson (comedian) Sam Lefrak (builder)
M - Gold Meir (Israeli stateswoman), Bernard Malamud (writer), Arthur Miller (writer)
O - Adolph Ochs (publisher), Robert Oppenheimer (physicist)
P - Jan Pierce (opera singer)
R - Billy Rose (impressario), Hyman Rickover (admiral)
S - Chaim Solomon (friend of George Washington), Albert Sabin (scientist), Jonas Salk (scientist), Beverly Sills (opera singer), Mark Spitz (olympic champ), Isaac B. Singer (Nobel prize winner literature)
T - Richard Tucker (opera singer)

W - Herman Wouk (writer), Henry Winkler (entertainer), Selman Waxman (biologist)

Jewish Holidays and Celebrations

1. Rosh Hashonah (Jewish New Year) - It falls in September or October and starts the 10 day period called the High Holy Days. Jews reflect on their deeds of the past year and try to atone for any wrongdoing. They ask forgiveness from man and God.

2. Yom Kippur (Day of Atonement) - This is the holiest day in the Jewish calendar. Jews fast as a way of atoning for sins. The day is spent in prayer at the synagogue.

3. Sukkoth (Feast of Booths, Harvest or Thanksgiving) - A Sukkah is a booth built of wood or canvas covered with tree branches and plants, fruits and vegetables. On this holiday meals are eaten there.

4. Hannukah (Festival of Light) - It falls in December. This holiday is a reminder of the reopening of the ancient temple. A single cruse of oil is said to have burned for 8 days. The menorah (or Hanukkah lamp) has 8 branches for 8 candles and one on top (the shamesh). A candle is lit each night for eight nights. Children take turns adding a new candle each evening and then are given a small gift from their parents.

5. Passover (Festival of Freedom) - This holiday comes in the Spring and lasts for 8 days. No bread is eaten and special Passover dishes are used. Matzoh (unleavened bread) is eaten to remind the Jews of the time they fled from slavery in Egypt and had to take food that could be made quickly. A special service called a Seder is held and reading is done from the Haggadah--a small book that tells the story of the Jew's fight to win their freedom.

Background Material on Israel

The Jewish state of Israel was formed on May 14, 1948, when Great Britain's mandate over Palestine came to an end. For the first time in 2,000 years the Jews were to live under their own government in the land that was the birthplace of the Jewish people.

Fighting between Jews and Arabs had been going on for some time because of territorial disputes. When the British withdrew, fighting was escalated. The U. N. was called in to mediate and an armistice was signed in 1949. However, a state of war continued to exist on and off for almost 31 years. The peace treaty signed recently by Israel and Egypt hopefully will bring accord between the two countries for the first time in Israel's history.

Shortly after the birth of the new nation in 1949, the Knesset, or Parliament, was formed and Chaim Weizman was inaugurated as Israel's first President.

In 1950 the "law of return" was passed which said, "Every Jew has the right to immigrate to Israel." Jews from all over the world arrived bring-

ing the population to about 1,500,000 in the 1950's. The energies of the people helped make Israel the most modern country in the Middle East. Pipelines for irrigation were constructed, cities were built, and the desert was made to bloom. Support for Israel has come from Jews all over the world, particularly those in the U. S. who bought Israeli bonds and gave money through the United Jewish Appeal.

The cooperative kibbutz is unique to Israel. Basically it is a farming community but may have industry as well. The people live together in a cluster of dwellings, sharing the work and responsibilities, and receiving in return food, clothing, medical care and education.

The dress worn throughout this country is just like yours and mine. If you happen to live and work on a kibbutz (farm community) the dress is more informal than in the cities.

Sometimes on special holidays the people of Israel who come from nearly every country around the world, will bring out the national costumes of their early days, drawing on a rich, colorful heritage of such countries as Poland, Russia, Czechoslovakia and Austria.

Bar Mitzvah

Children around the world enjoy their birthdays with parties and celebrations. A Jewish boy's 13th birthday is very important and is known as Bar Mitzvah (from the Hebrew, meaning Son of the Law). The Law is the law of the Jewish people, the Torah. When a boy becomes Bar Mitzvah he accepts the Torah and promises to live up to its laws. He becomes responsible for himself before God and his fellow man.

A Jewish boy begins to prepare for his Bar Mitzvah well before his 13th birthday. He attends special classes and studies hard.

When the Bar Mitzvah Sabbath comes, the boy appears at the synagogue with his family and friends. He takes his place on the pulpit, repeats the Hebrew blessings and reads from the Torah in Hebrew. He also gives a short talk explaining what the Bar Mitzvah ceremony means to him and thanks his parents and teachers and rabbi for their help in preparing hime for the special event.

After the synagogue there is usually a big party for family and friends and there are many gifts for the Bar Mitzvah boy.

For thousands of years among Jewish people around the world, the Bar Mitzvah ceremony was observed for boys only. In modern times, girls go through a similar ceremony called a Bat Mitzvah.

ACTIVITIES FOR
PAN AMERICAN WEEK

General Aims:

While we recognize that each of the countries belonging to the O.A.S. has its own unique history and culture, our educational goals and objectives are similar for the observance of Pan American Week as for the other ethnic heritage weeks we have already observed.

1. Our main objective is well stated in the following quote: "...see ourselves and others as we are--with differences and commonalities, with strengths and weaknesses, and most importantly, with equal worth as human beings to be respected." (John Y. Adom - Foreward to Individual Differences-An Experience in Human Relations For Young Children)

2. To help children realize how the countries of the western hemisphere have attempted to strengthen their ties and foster a spirit of peace, freedom and prosperity.

3. To give children an awareness and appreciation of the cultural similarities and differences among the countries of the western world.

4. To enrich the experiences of children by exposing them to the culture and history of their Southern neighbors.

Background:

Pan means all and Pan American means all America; 21 countries joined together in an association called the Organization of American States (O.A.S.).

These countries are Argentina, Bolivia, Brazil, Chile, Columbia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, The United States, Uruguay and Venezuela.

In 1930 representatives from these countries proposed that April 14 be observed as an annual day of celebration in all the countries to mark the original founding of the Pan American Union in 1890. Each year the President of the United States issues a proclamation setting aside April 14 as Pan American Day. Similar action is taken in the other 20 countries.

In the 18 Spanish speaking countries the day is "Dia de las Americas", in Portuguese speaking Brazil it is known as "Dia Pan-Americano" and in French speaking Haiti as "Le Jour des Ameriques".

The purpose of the Pan American Union is to stress friendship and preserve peace between the independent nations of the Western Hemisphere.

Activities for the Classroom:

Activities will vary according to the interests and maturity level of the children, but can include studying the geography of the countries involved; listening to stories; reading books; listening to records; writing reports;

drawing or painting pictures; learning words and phrases in another language; learning a song, dance or game; viewing filmstrips or slides; having a food tasting experience; making a product chart; making a display of objects; making a travel poster; etc.

Materials:

Dances and Song Plays
From Physical Activities Manual

La Raspa -(Mexico) - p.112
La Cucaracha - p.171

From Music For Young Americans Book III

Music Making (Panama) - p. 28

From Music for Young Americans Book IV

Toro Torgil (Mexico) - p. 26
Riqui Riqui Ran (Latin America) - p. 56
My Green Pancho (Ecuador) - p. 57
South of the Border - p.114
To Market - p.116
Go Down to the Market - p.117
Mexican Clapping Song - p.118
The Little Shepherd (Chile) - p.156

From New Music Horizons

The Sea Serpent (Latin American Singing Game) - p. 75

From Music Around the World

Angilique-O (Haitian) - p. 60
Buy a Dozen (Chilean) - p.178
Chacarera (Argentinian) - p.129
Chipanecos (Mexican) - p.198
Celito Lindo (Mexican) - p. 61
El Marinero (Chilean) - p.145
Fiesta Days (Mexican) - p.196
Four Cornfields (Mexican) - p.128
The Highlands (Mexican) - p. 7
My Pretty Cabocla (Brazilian) - p.195
Panamam Tombe (Calypso) - p.194
The Puppet (Venezuelan) - p.179
Song of the Pampas (Argentinian) - p.120
Tortillas (Chilean) - p.165
Tutu Maramba (Brazilian) - p.216
Unhappy Olive (Mexican) - p. 38

Books

Scott Foresman Reading Systems - Level 10 - The Magic of Mexico

The Story of Pancho and the Bull With the Crooked Tail - p. 35
Mexico City (includes photographs) - p. 47

Fiction

Quito Express	- Ludwig Bemelmans
The Noble Doll	- Elizabeth Coatsworth
Condido	- Alberto Eiseman
Pepito's Story	- Eugene Fern
Bolivar	- H. Gromathy
Friend of Miguel	- Patricia Martin
Pablo Paints a Picture	- Warren Miller

Non Fiction

The Land and People of Peru	- David J. Bowen
Hello Brazil	- David J. Bowen
Mexicans in the U. S.	- Clyde-Benito Bulla
Let's Visit Argentina	- John C. Caldwell
Taco Boy of Mexico	- Domenique Darbois
Let's Travel in Mexico	- Darlene Geis
Lona of Coffee	- Frederick Hall
Panama Manners and Customs	- Marguerite Henry
First Book of Central American and Panama	- Patricia M. Morten
Mexicans in California	- Patricia M. Morten
Mexican Story	- Mary McNaer
Peru, Bolivia, Ecuador	- Nelson
New Found World	- K. B. Shipper
Latin America, Description and Travel	- David Whitney
Makers of Latin America	- Donald Worcester

Magazines

National Geographic - School Bulletin

Ecuador, Crown Jewel of the Andes - No. 21 February 23, 1970
Panama - No. 28 April 26, 1971
Brazil - No. 11 November 22, 1971
Survival in the Rain Forest - No. 13 December 6, 1971

National Geographic

Columbia, From Amazon to Spanish Main - Loren McIntyre - August 1970
Chile, Republic on a Shoestring - Gordon Young, George F. Moldey - October 1973
Drought Bedevils Brazil's Sertoo - John Wilson, Gordon W. Gakon - November 1972

Additional Information and Activities for Primary Grades:

1. How many names can you think of that start with Pan American?

Pan American Airlines, Pan American Highway, Pan American Building

2. How many food products come from Latin America?
   Bananas, Cacao, Coconuts, Coffee, Sugar

3. How many items of dress associated with Latin America have we adopted in the U. S.?
   Sombrero (hat), Rebozo (wide shawl), Serape (blanket), Poncho, Huraches (sandals), Silver jewelry, Embroidered blouses, Full skirts

4. How many popular dances have come from Latin America?
   Rhumba, Tango, Samba, Cha Cha, Limbo

5. How many foods that we enjoy come from Latin America?
   Chili, Tamales (meat and cornmeal mush rolled in corn husks), Frijoles (Mexican beans), Tortillas (flat cornmeal cakes), Enchiladas (meat pies)

6. What is a pinata?
   No Mexican child's party is complete without a pinata, and breaking it is a the climax of the party. The center of a pinata is a clay bowl of any size. Around it is a covering of paper mache molded into a shape and allowed to dry. Many strips of colored frilled paper are pasted on. The inside is filled with small candies and toys. It is hung from a beam or ceiling. The child is given a blindfold and a big stick with which he tries to break the pinata. When one child breaks the pinata, down comes a shower of goodies which all the children scramble for. Children can make a pinata as an art project.

Recipe - From The Joy of Cooking

Chili Con Carne - 8 servings
Melt 2 tbs. butter
Saute ½ cup chopped onion in the fat
Add 1 lb. ground beef
Stir and saute the beef until it is well done. Add the contents of 1 (10½ oz.) can condensed tomato soup, 1 (no. 2½) can kidney beans, 3/4 tsp. salt, 2 tbs. chili powder
Cover and cook slowly for 1 hour

ACTIVITIES FOR
SLAVIC CULTURE WEEK

General Aims:

1. To help children gain an awareness that people all over the world have similar needs despite differences in customs and language.

2. To develop a respect for the similarities and differences among individuals and groups who have contributed to our country's greatness.

3. To develop an awareness than many pleasures we enjoy as Americans--foods, stories, music, etc. have come to us from other lands.

4. To help children recognize that many Americans still maintain a cultural identification with other groups. (See Social Studies Manual)

Background:

1. Countries of origin of Slavic peoples--Russia, Poland, Czechoslovakia, Bulgaria, Yugoslavia.

2. Origin of word "Slav"--There are two theories:
   a. from a word meaning "glory"
   b. from "slave" (Many Slavic people were sold by conquerors in the slave markets of Europe.

3. 9% of the total world population is Slavic.

4. Cyrillic (modified Greek) alphabet is used by Balkan and Russian Slavs.

5. Known for bright colors, careful handwork, robust games, dances and music.

6. Some famous people from Slavic countries:
   Pope John Paul II (Poland)
   Writers - Doesoevski, Chekhov, Tolstoy
   Musicians - Chopin, Tschaikovsky, Paderewski, Dvorak, Prokofiev
   Dancers - Pavlova, Baryshnikov, Balanchine, Markova

Activities for the Early Grades:

1. Display and discuss pictures of the people and geography of Poland, Russia, etc.

2. Display of dolls dressed in the native dress of Slavic countries (introduce terms).

3. Make hand puppets or paper bag puppets of children of other lands to be used in simple dramatizations.

4. Learn about the artifacts of Slavic countries (samovar, balalaika, nesting dolls, Easter eggs, etc.) Make a display of items brought in by class.

5. Discuss and sample the foods of other lands: Caviar, Blini, Borscht.

6. Listen to or read stories about the life of a child in a Slavic country.

7. Color the flags of some of the Slavic countries.

8. View a film strip.

9. Learn a dance.

10. Learn a song.

11. Listen to music (Peter and the Wolf, Nutcracker).

12. Examine a Russian or Polish newspaper.

13. Learn some foreign words and phrases.

14. Learn to write some letters in the Russian alphabet.

15. Clip from newspapers and magazines pictures or captions of famous people from Slavic countries (e.g. Pope, Baryshnikov).

16. Learn to play a game from a Slavic country.

17. Invite a guest speaker (parent, relative) who has lived in or visited a Slavic country to share their experiences.

18. Discuss some places named after famous Slavs--Pulaski Skyway, Kosciusko Bridge.

19. Make a list of Slavic restaurants in New York City--Russian Tea Room, Praha (Czech), Russian Bear.

20. Write letters for more information:

    Polish National Tourist Office Information Center
    500 Fifth Avenue, N.Y.C.

    Russian Travel Bureau
    20 East 46th Street, N.Y.C.

    Russian Daily (publication)
    243 West 56th Street, N.Y.C.

    Yugoslav Travel Agency
    509 Madison Avenue, N.Y.C.

    Yugotours
    350 Fifth Avenue, N.Y.C.

    Yugoslav Press and Cultural Center
    488 Madison Avenue, N.Y.C.

Czechoslovak Travel Bureau
10 East 40th Street, N.Y.C.

Kosciuszko Foundation
15 East 65th Street, N.Y.C. (RE4-2130)

Materials:

Songs, Plays, and Dances
From Manual - Physical Activities for Elementary Schools, Board of Education, 1957.

The Wheat - Czechoslovakia	-	p. 68
Noriec Miege - Lithuania	-	p. 99
Trapanka - Bulgaria	-	p.100
Maitelitza - Russia	-	p.124
Troika - Russia	-	p.136
Zasiale Gorale - Poland	-	p.173
Kalvelis - Lithuania	-	p.176
Komarinskaia - Russia	-	p.197

Songs
From Treasure Chest of World Wide Songs

Dark Eyes - Russia	-	p. 38
Two Guitars - Russia	-	p. 41
Song of the Volga Boatman	-	p. 22

From Music Around the World

White Birch - Russia	-	p. 62

Games
From Games Around The World - Helen J. Fletcher

Zpoved) Hide the Thimble)	Czechoslovakia -	p. 48
Goulki (Last Couple Out)) Tyshan (Gypsy))	Russia -	p. 56

Books

Non Fiction

Meet Soviet Russia	- John Gunther
The Land and the People of Russia	- A. Nazaroff
Russian Alphabet Book	- Fan Parker
Let's Visit Russia	- J. Popescu and J. Caldwell
The Soviet Union	- Louis L. Snyder
Young Russia	- Rita Vanderbilt

Fiction

The Tsar's Riddles	- G. Daniels

Told in Poland	- V. Haviland
Potatoes, Potatoes	- Anita Lobel
Boris and His Balalaika	- E. Slabodkina
Salt	- Harve Zimach

Say It In Polish:

YES - TAK

NO - NIE

GOOD MORNING - DZIEN DOBRY

GOOD NIGHT - DUBRANOC

GOODBYE - DO WIDZENIA

HOW ARE YOU? - JAK SIE PAN/PANI MIEWA?

FINE - DOBRZE

THANK YOU - DZIEKUJE

DO YOU SPEAK ENGLISH? - CZY PANI MOWI PO ANGLILSKU?

Say It In Russian:

GOODBYE - DOS VE DAN YA

DOG - SA BA KA

HELLO - PO ZHAH LI STA